

1521

TWO  
SERMONS  
P R E A C H E D  
at P A V L E S - C r o s s e  
L O N D O N .

Being the Fifth and Sixth  
*ad Populum.*

BY

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are to bee sold at his Shop, dwelling at the Brazen  
Serpent in Paul's Church-yard.

1628.

9 1.4

TO  
THE WORSHIPFUL  
my very kind Neighbour and  
Patron, THOMAS HARINGTON  
of Boothby-Paynell, in the County  
of LINCOLNE  
Esquire.



I R; although I  
neither haue,  
nor ought to  
haue any other  
prime inten-  
tion in the  
Publishing of

these two Sermons, then I had in the  
Preaching of them, and then euery  
Minister that fore-casteth to make  
his last account with comfort ought to  
haue in the whole course and exer-

A 2 cise

THE EPISTLE

cise of his Ministerie, viz. the building vp of the people of God in Faith and Godlinesse: yet I cannot but desire withall, that as they it passeth abroad in the world, they may stand vp euery where as a publique testimonie of my priuate obligations to you. Whercof Committing those daily kinde offices of Friendship and Neighbourhood, wh ch you are euer ready to doe me and mine upon all occasions; as also your zeale unto Justice and the Common-good, abundantly manifested in managing the affaires of your Countrey with singular skill, both Industry, and Faithfulnes:) If need produce no other argument then this; that liuing so long under my Charge, as I doe also under your Patronage, you neuer yet gaue me the least cause to thinke

## DEDICATORIE.

thinke my selfe, either despised in  
the VVorke, or defrauded in the  
VVages, of my Ministry. Which,  
as it is a gracious euidence of a  
pious and sincere heart in you; so it  
is a Circumstance, wherein I am  
happie beyond the condition of most  
of my Brethren in the same Cal-  
ling. God make me truly Thankfull  
to him for his good Prouidence ouer  
me therein, and for all other his  
Mercies towards me: and both  
continue and increase your Com-  
forts amid all the Afflictions of this  
present euill World; and in the end  
make you partaker of the loyes of  
the world to come:

Bosibby-Paynell,  
Linc: 1. July.  
1628.

Yours in the Lord,

Robert Saunderson.

*Errata.*

**I**N page 5 .and in Note line 6 .for *Psal.* read *Verse.*  
In page 14 .from line 6 .for *Psal.* read *Verse* five  
times in that page.



A  
SERMON  
PREACHED AT  
*Pauls-Crosse London,*  
November, 21.

1624.

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I. T I M. 4. 4.

*For every Creature of God is good: and nothing to  
bee refused, if it bee received with Thanksgiving.*



F that great and Vniuersall Apostacie , which  
should bee in the Church through the tyrannie  
and fraud of Anti-christ ; there are else-  
where in the Scriptures more full , scarce any  
where more plaine pre-  
dictions , then in this

S. I.  
*The Cohe-  
rence.*

passage of Saint P A V L , whereof my Text is a part.  
The Qualitie of the Doctrines foretold Vers. 1. Con-

B

trary

# The first Sermon.

a Vers. 1.

trary to the Faith, Erronius, Diuelish; [ a Now the Spirit speaketh expressly, that in the later times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils.] The Qualitie of the Doctors foretold, Vers. 2. Lyars, Hypocriticall, vncionable; [ b Speaking lies in Hypocrisie, having their Conscience seared with a hot iron.] But least these generalities should seeme not sufficiently distinctue; each side charging other, (as commonly it happeneth where differences are about Religion) with Apostacy, and Error, and Falshood, and Hipocrisie: the Apostle thought it needfull to point out those Anti-christian Doctors more distinctly, by specifying some particulars of their diuelish Doctrines. For which purpose he giueth instance in c two of their Doctrines: whereof he maketh choyse, not as being simply the worst of all the rest, (though bad enough) but as being more easily discernable then most of the rest, viz. a Prohibition of Marriage, and an Injunction of abstinence from certaine Meates. Which particulars, being so agreeable to the present Tenors of the Romish Synagogue, doe giue euuen of themselues alone, a strong suspition, that there is the seat of Anti-christ. But joyned vnto the other Prophecies of

d 2. Thes. 2. 3.  
&c.  
e Apoc. 13. 11.  
&c.  
f Moultis accom-  
plishment  
in the Preface.

<sup>d</sup> St. Paul, and <sup>e</sup> St. John, in other places, make it so vncuestionable: that they who will needes bee so vnreasonably charitable, as to thinke the Pope is not Antichrist, may at the least wonder, (as <sup>f</sup> one saith well) by what strange chance it fell out, that these Apostles should draw the picture of Antichrist in every point and limbe, so just like the Pope, and yet never thinke of him.

g. 2.  
Scope.

The words of the Text, are the ground of a Confutation; indeed properly and directly of the latter of these two Errors onely, concerning Abstinence from certaine meates: but yet so, as it strongly o-

uer-

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uerthroweth the other too, concerning Marriage ;  
and in trueth generally, all other superstitious Pre-  
cepts, or Prohibitions, of like Nature. Marriage  
being the holy Ordinance of God, as Meates are  
the good Creatures of God : and neither Marriage,  
nor Meates, nor any other Creature or Ordinance,  
being to be refused as vpon tye of Conscience ; pro-  
vided euer they be receiued with such thankefulneſſe,  
and ſuch other requisite conditions, as become Chriſtian-  
anmen. For every Creature of God is good ; and nothing  
to bee refuſed, iſ it be receiued with thanksgiving.

Which words giue vs occation to confider of Thre points, which according to the number and order  
of the ſeverall clauses in this verſe, are theſe. Firſt,  
the Qualitie of Gods Creatures, as they come from  
him, and are giuen to vs : [Every Creature of God is  
good.] Secondly, the vſe of Gods Creatures, conſi-  
ſting in their lawfulness vnto vs, and our libertie vnto  
them : [And nothing to bee refuſed.] Thirdly, a  
condition neceſſary on our parts, leaſt the Creatures,  
otherwife good and lawfull, ſhould become vnto vs  
euill and hurtfull ; and that is Thankfulneſſe : [If it  
bee received with Thankgiving.] The two firſt ſet  
out the bontie of God towards vs; who hath made a  
world of Creatures, and all good, and hath not en-  
uyed vs the vſe of any of them : and the third, con-  
taineth our dutie vnto God in regard thereof ; viz.  
to returne vnto him, for the free vſe of all his good  
Creatures, the tribute of our Thankes. Of theſe  
three Points it is my purpoſe, by Gods grace, and  
with your patience, to ſpeak in ſuch manner, as  
ſhall be moſt for our edification; in ſuch meaſure, as  
the viuall houres will allow ; and in ſuch Order, as  
the Text giueth them : and firſt of the Firſt, from  
the firſt clause thereof ; Every Creature of God is  
good.

s. 3.  
And diuiſi-  
on of the  
Text.

1.

2.

3.

By

B 2

# The first Sermon.

s. 4.  
Obseru. i.  
*The Goodnes  
of the Crea-  
ture de-  
clared.*  
¶ Gen. i.1.  
¶ Exod. 20.11.  
¶ Col. 1.16.

k p. scalig. exer.  
307. sect. 27.

1 πάγλα τάγι.  
2 αρείνια.  
Plat. in Protag.  
& in Menone.

By Creature vnderstand, not onely such as are appointed for nourishment : but euен all kind of created Beings ; the <sup>s</sup> Heauen and the Earth, and <sup>h</sup> all things therein contained <sup>i</sup> visible and invisible, with all their severall Properties and Accidents. Of all and each of these the Apostles assertion is true ; *Euery Creature of God is good.* Hee concludeth all kinds of creatures to bee good ; because, they are the *Creatures* of God : which argument were not good, if every Creature were not good. And by Goodnesse vnderstand, not only that goodnes *ad intra*, whereby every thing is simply and *metaphysically* good, in regard of the Nature, perfection, and beeing thereof : but that goodnelle *ad extra* too, whereby euerie thing is in the kind and in some measure endowed with an abilitie to doe some good without and beyond it selfe. You may call them an <sup>k</sup> *Absolute*, and a *Relative* Goodnes. And every Creature hath both of these. There being in the meanest and basest of Gods Creatures, not onely an *Absolute Goodnes*, whereby it is perfect in its proper kind, *Quà Ens*, as it hath a beeing and exisience : but also a *Relative Goodnes* too ; and that two-fold. One, respecting God the *Creator* : whose glory more or leesse it serueth to shew forth, *Quà Creatura*, as it is the Worke of his hands. Another, respecting its <sup>l</sup> *fellow-Creatures* : to some of whom it is some way or other seruiceable, *Quà Pars Mundi*, as it is a Part of the Whole ; but especially seruiceable vnto *Man*, for whose service (next vnder the *Glory of God*) the whole was Created. The summe is. Euery *Creature* which God hath made is *good*. *Good, absolutely & in it selfe; as a Thing: Good, in that it setteth forth the Glory of him that made it, as a Creature: Good, as a part of the World, for the service it doth to Man, and other Creatures.*

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Hereof wee neede neither further, nor other testimony, then Gods owne approbation registred in the story of the Creation Gen. i. Where wee may see Gods allowance stamped, both vpon the severall Creatures of each severall day, that they were <sup>m</sup> good: and also vpon the whole frame of the Creatures, when the worke was finished; that behold they were <sup>n</sup> exceeding good. *Et nusquam in toto corpore menda fuit.* In this goodly systeme and fabricke of Nature, that which is beyond all, is, the harmony and conjuncture of the Parts, exceeding in goodnessse, beauty, and perfection: yet so, as no one part is superfluous or vnprofitable; or, if considered singly and by it selfe, destitute of its proper goodnessse and vsefulnessse. As in the *Naturall Body* of a Man; not the least member, or string, or sinew, but hath his proper office and comlinesse in the Body: and as in the *artificiall Body* of a Clocke or other Engine of motion, not the least wheel, or pinne, or notch, but hath his proper worke and vse in the Engine. God hath giuen to euery thing hee hath made, that <sup>o</sup> number, weight, and measure of perfection and goodnessse, which he saw fittest for it vnto those ends for which hee made it. *Euery Creature of God is good.*

A truth so evident; that euen those among the *Heathen Philosophers*, who eyther denied or doubted of the *Worlds Creation*, did yet, by making <sup>p</sup> *Ens* and *Bonum* termes convertible, acknowledge the goodnes of euery Creature. It were a shame then for vs, who <sup>q</sup> through *Faith* understand that the *Worlds Were framed by the Word of God*, if our assent vnto this truth should not bee by so much firmer then theirs, by how much our evidence for it is stronger then theirs. They perceiued the thing; wee, the ground also: they saw, it was so; we, why

s. 5.  
With the  
prooфе.

<sup>m</sup> Gen. 1.4.  
12.18.21.25.

<sup>n</sup> Ibid. Psal. 31

<sup>o</sup> Wisd. 11.20.

s. 6.  
And ground  
thereof.  
<sup>p</sup> τιταγμένη ιδε.  
χρόνος λόγος ταιριώ-  
σης. Arist. 1.  
Ethic. 6.  
<sup>q</sup> Heb. 11.3.

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<sup>r</sup> Pars natura  
eorum est esse  
bonos. (De Di-  
uis) Seneca.

<sup>s</sup> See August.  
passim in Script.  
conir. Manicha-  
eo.

<sup>t</sup> 1. Cor. 8.6.

<sup>u</sup> Jam. 1.17.

it is so. Euen because it is the worke of God. A God full of goodnes ; a God who is nothing but goodnesse ; a God essentially and infinitely good, yea very Goodnesse it selfe. And as is the Workeman, such is his Workmanship. Not for degree, (that is here impossible;) but for the truth of the Qualities : not alike good with him, but like to him in being good. In every Creature there are certaine trackes and foot-steps, as of Gods Essence, whereby it hath its Being; so of his Goodnes too, whereby it also is good. The <sup>t</sup> Manichees saw the strength of this Inference : Who, though they were so injurious vnto the Creatures, as to repute some of them Enill ; yet durst not be so absurd, as to charge the true God to be the cause of those, they so reputed. Common reason taught them : that from the good God could not proceed any enill thing ; no more then Darkenesse could from the light of the Sunne, or Cold from the heate of the Fire. And therefore so to defend their Error, as to avoid this absurdity ; they were forced to maintaine another absurditie (indeed a greater, though it seemed to them the lesse of the two,) viz. to say, there were two Gods, a Good God, the Author of all good things ; and an Enill God, the Author of all euill things. If then we acknowledge, that there is but <sup>u</sup> one God, and that one God good ; (and wee doe all so acknowledge;) vnsles we will be more absurd then those most absurd Heretiques, wee must withall acknowledge all the Creatures of that one and good God to be also good. He is so the causer of all that is good; (for "every good giift and every perfect giuing descendeth from above from the Father of lights : ) as that hee is the causer onely of what is good ( for with him is no variablenes neither shadow of turning , saith Saint James.) As the Sunne who is Pater Luminum, the fountaine and

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and father of Lights, ( whereunto Saint James in that passage doth apparantly allude) giuereth light to the Moone, and Starres, and all the lights of heauen, and causeth light wheresoeuer hee shineth, but no where causeth darkenesse : so God the Father and fountaine of all goodness, so communicateth goodness to euery thing hee produceth, as that he <sup>x</sup> cannot produce any thing at all, but that which is good. Euery Creature of God then is good.

Which being so ; certainly then, *first* ( to raise some Inferences from the premisses for our farther instruction and vle ) certainly I say ; *Sinne*, and *Death*, and such things as are euill and not good, are not of Gods making, they are none of his Creatures : for all his Creatures are good. <sup>y</sup> *Let no man therefore say when hee is tempted and ouercome of sinne, I am tempted of God :* neither let any man say when he hath done euill, it was Gods doing. God indeed preserueth the *Man*, actuateth the *Power*, and ordereth the *Action* to the glory of his *Mercy* or *Justice* : but he hath no hand at all in the sinfull defect and obliquity of a wicked action. There is a *naturall* ( or rather *transcendentall* ) *Goodnes*, *Bonitas Entis* as they call it, in every *Action*, even in that whereto the greatest sinne adhereth: and that <sup>z</sup> *Goodnes* is from *God*, as that *Action* is his *Creature*. But the *Evill* that cleaueth vnto it, is wholly from the default of the *Person* that committeth it; and not at all from *God*. And as for the *Evils* of *Paine* also ; neither are they of Gods making. <sup>a</sup> *Deus mortem non fecit*, saith the Author of the Booke of *Wisedome*, *God made not death, neither doth he take pleasure in the destruction of the living*: but *wicked men by their words, and workes have brought it upon themselves*: <sup>b</sup> *Perditio tua ex te Israel*, Os. 13. *O Israel, thy destruction is from thy selfe* : that is ; both thy sinne, whereby thou destroyest thy selfe, and thy *Misery* whereby thou art destroyed

<sup>x</sup> *Errat, si quis putet illos (Deos) nocere velle q; non possunt.*  
*Senec. Epist. 95.*  
*Nec dant malū, nec habent. Ibid.*

S. 7.  
Inferences  
thence : the  
First.

<sup>y</sup> *Iam. 1.13.*  
<sup>z</sup> *Malū author non est, qui omnium quae sunt author est :*  
*quia in quantum sunt, in tantum bona sunt.* *August. 83. Quest.*

<sup>21.</sup>  
<sup>a</sup> *Wisd. 13.16.*

<sup>b</sup> *Osce. 13.9.*

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c Amos 3.6.

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ed, is onely and wholly from thy selfe. Certainly God is not the cause of any *Euill*, either of *sinne* or *Punishment*. Conceite it thus: not the Cause of it (*formally*, and) so farre forth as it is *Euill*. For otherwise, we must know, that (*materially* considered) all *Euils* of *Punishment* are from God: for, *c shall there be euill in the City, and the Lord hath not done it?* Amos 3.6. In *Euils of sinne*, there is no other, but onely that *Naturall* or *Transcendentall* goodnesse (wherof wee speake) in the *Action*: which goodnes though it be from God, yet because the *Action* is *Morally* bad, God is not said to doe it: But in *Euils of Punishment*, there is, ouer and besides that *Naturall Goodnesse* whereby they exist, a kind of *Morall Goodnes*, (as wee may call it, after a sort, *improperly*, and by way of *reduction*,) as they are Instruments of the *Justice* of God: and whatsoeuer may bee referred to *Iustice*, may so farre forth be called good: and for that very goodnes, God may be said in some sort to bee the *Author* of these euils of *Punishment*, though not also of those other euils of *sinne*. In both, we must distinguish the *Good* from the *Euill*: and ascribe all the *Good* whatsoeuer it be, (*Transcendentall*, *Naturall*, *Morall*, or if there any other,) to God alone; but by no meanes any of the *Euill*. Wee are *unthankfull* if we impute any *Good*, but to him: and wee are *vnjust*, if wee impute to him any thing but good.

§. 8.

*The second.*

*d See Wild. 13.*

*i. &c.*

*e A Gell. 1.*

*Noz. Astic. I.*

*f 1. Tim. 6.16.*

Secondly, from the goodnes of the least *Creature*, guesse we at the <sup>d</sup> excellent goodnes of the great *Creator*. *c Ex pede Herculem.* God hath Imprinted, as before I said, some steps and footings of his goodnes in the *Creatures*: from which we must take the best scantling, we are capable of, of those admirable and inexpressible and vnconceiuable perfections that are in him. There is no beholding of the body of this *Sunne*, who dwelleth in such a <sup>f</sup> glorious light as none can attaine unto; that

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that glory would darke with blidnesse the sharpest  
and most Eagly eye that shold dare to fix it felse vpon  
it, with any stedfastnes: enough it is for vs, from those  
5 rayes and glimmering beames which he hath scat-  
tered vpon the Creatures, to gather how infinitely he ex-  
ceedeth them in brightnes and glory. <sup>b</sup> De ipso vides,  
sed non ipsum: We see his, but not him. His Creatures,  
they are our best, indeed our only instructers. For though  
his revealed word teach vs, what we should never haue  
learned from the Creatures without it: yet, fitted to  
our capacity, it teacheth no otherwise then by resem-  
blances taken from the Creatures. <sup>i</sup> id yvwv̄ t̄ b̄t̄,  
as St. Paul calleth it Rom. 1. the whole Latitude of  
that, which may be knowne of God, is manifest in the Crea-  
tures: and the invisible things of God not to be understood  
but by the things that are made. S. Basill therfore cal-  
leth the world <sup>k</sup> θεογνωσιας μαθητηρ, the very schoole  
where the knowledge of God is to be learned: and there  
is a double way of teaching, a twofold method of tray-  
ning vs vp into that knowledge in that schoole; that is  
to say, <sup>l</sup> Per Viam negationis, and per viam Eminentiae.  
First, <sup>m</sup> Via negationis: looke whatsoeuer thou findest  
in the Creature, which faoureth of defect or imperfe-  
ction; and know God is not such. Are they limited;  
subiect to change, composition, decay, &c? Remone  
these from God: and learne that he is infinite, simple,  
vnchangeable, eternall. Then Via Eminentiae: looke  
whatsoeuer perfection there is in the Creature in any de-  
gree; and know that the same, but (infinitely and in-  
comparably) more eminently, is in God. Is there  
Wisedome, or Knowledge, or Power, or Beaultie, or Great-  
nesse, or Goodnesse, in any kinde or in any measure, in a-  
ny of the Creatures? Affirme the same, but without  
measure of God: and learne that he is infinitely wiser,  
and skilfuller, and stronger, and fairer, and greater, and  
better. In euery good thing so differently excellent a-

C

boue.

g Tanta bae  
formarum va-  
rietatis in rebus  
conditis, quid  
visi quidam  
sunt rady Des-  
tatis, demon-  
strantes quidem  
quid vere sit a  
quo sunt; non  
tamen quid sit,  
prosus defini-  
entes. Bern.  
Ser. 31. in Cat. 2.  
h Bern. ibid.  
i Rom. 1. 19.  
20.  
k Basil.

l Aquin. I. qn.  
T2. 12.  
m επιθετικη  
ειναι αδιατο,  
και τοτε εργο  
δια της μετα-  
δειπνως το-  
τιδει τε λογο.  
Damas. 1. de  
fid. Orthod. 4.

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*n Mark.10.18*

boue and beyond the Creatures; as that, though yet they be good, yet compared with him they deserue not the name of good " *There is none good but one, that is God.* *Mark. 10.* None good, as hee : simply, and absolutely, and essentially, and of himselfe such. The Creatures that they are good, they haue it from him; and their goodnes dependeth vpon him : and they are good but in part, and in some measure, and in their owne kinds. Whensoeuer therefore we finde any good from, or obserue any goodnes in any of the Creatures : let vs not bury our meditations there, but raise them vp by those stayres ( as it were ) of the Creatures, to contemplate the great goodnes of him their Creator. We are vnhappie truants; if in this so richly furnished schoole of Gods good Creatures ; we haue not learned from them at the least so much knowledge of him and his goodnes, as to admire, and loue, and depend vpon it and him. Looke vpon the Workmanship, and accordingly judge of the Workman : Every Creature of God is good : surely then the Creator must needs excell in goodnessse.

S. 9.  
The third.

o Non ex suis  
natura, sed ex  
suo commodo,  
vel incommodo.  
*August. 12. de  
Civit. 4.*  
p Plin. 35 Nat.  
Hist. 10.

Thirdly ; there is in men, amongst other cursed fruities of selfe-loue, an aptnes to measure things, <sup>o</sup> not by the lenell of exact Truth, but by the modell of their owne apprehensions. Who is there, that cannot fault anothers worke ? The *P Cobler* could espy something amisse in *Apelles* his master-piece ; because the picture was not drawne just according to his fancy. If a thousand of vs heare a *Sermon*, scarce one of that thousand, but he must shew some of that little wit he hath in disliking somthing or other : There the Preacher was too elaborate, here too loose ; that point he might haue enlarged, contracted this ; he might haue beene plainer there, shewed more learning here ; that obseruation was obviosus, that expostion enforced, that proefe impertinent, that illustration common, that exhortation needless, that reprofe vnseasonable : one misliketh his *Text*, another his *Method*,

a

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II

a third his *stile*, a fourth his *voyee*, a fifth his *memory*; euery one something. A fault more pardonable if our Censures stayed at the workes of men, like our selues; and q *Momus*-like we did not quarrell the workes of God also, and charge many of his good *Creatures*, either with manifest ill, or at leastwise with unprofitablenes. <sup>x</sup> Why was this made? or why thus? what good doth this, or what vse of that? It had perhaps beeene better, if this or that had neuer bin; or if they had beeene otherwise. Thus we sometimes say or thinke. To <sup>y</sup> rectifie this corruption, remember this first clause of my Text, *Every Creature of God is good*. Perhaps thou seest not, what good there is in some of the *Creatures*: like enoughe so: but yet consider, there may bee much good, which thou seest not. Say, it giueth thee no nourishment: Possibly it may doe thee <sup>z</sup> seruice in some other kinde. Say, it neuer yet did that: yet it may doe hereafter. Lat-ter times <sup>u</sup> haue found out much good vse of many *Creatures*, whereof former ages were ignorant: and why may not after times find good in those things, which doe vs none? Say, it neuer did, nor euer shall do seruice to man, (although who can tell that?) yet who knoweth but it hath done, or may doe seruice to some o-ther *Creature*, that doth seruice to man? Say, nor that neither: yet this good thou mayst reape euuen from such *Creatures*, as seeme to affoord none; to take <sup>x</sup> know-ledge of thine owne ignorance, and to humble thy selfe thereby, who art so farre from comprehending the es-sence, that thou canst not comprehend the very workes of God. The most unprofitable *Creatures* profit vs, at least this way: <sup>y</sup> *Visu, si non vnu*, as *Bernard* spe-a-keth; if not to vse them, yet to see in them as in a glasse Gods wisedome, and our owne ignorance. And so they doe vs good; if not <sup>z</sup> *cedendo in cibum*, if not *exhiben-do ministerium*, in feeding and seruving vs; yet *exercendo documentum*. *August. 83 quest. 25.* <sup>y</sup> *Bern. Serm. 5. in Cant. 2. Ibid.*

q *Lucian in Hermotima.*

r *See Sirac. 39.  
16, 17. &c.*

s *Nec tanis arti-ficis opus in ali-  
quo reprehendere vanitate  
humana teme-  
ritatis audea-  
mus. August.  
12 de Cris. 4.*

t *τὰ μὲν τοῖς  
βούσιν, ταῦτα τοῖς  
διακονοῦσιν, τὰ δὲ  
τοῖς τρίπολις, ταῦ-  
τα τοῖς τομ-  
πατοῦσιν.*  
*Damasc. 2 de  
fid Orthod. 12:*

u *Quam multa  
animalia hoc  
primum cognos-  
imus seculo?*  
*& quidem  
multa venientia  
qui populus, ig-  
notus nobis, Sci.  
Senec. 7. Nat.  
qu. 3 I.*

x *Veitur qui-  
busdam assu-  
mendis & res-  
puendis, ad va-  
letudinem; qui-  
busdam soleā-  
dis, ad patien-  
tiā; quibus-  
dam ordinādis,  
ad iusticiā;  
quibusdam con-  
siderandis, ad a-  
liquod veritatis.*

# The first Sermon.

ingenium, as the same Bernard speaketh; in exercising our wits and giuing vs a sight of our ignorance.

S. 10.  
A Doubt  
removed.

But yet those Creatures, which are apparantly hurtfull to vs; as Serpents, and Wild-beasts, and sundry poisonous plants; but aboue all, the Diuels, and cursed Angels: May we not say, they are ill, and justly both *blame* and *hate* them? Euen these also are good, as they are the creatures of God, and the workmanship of his hands. It is onely through *sinne*, that they are *Euill*: eyther to vs, as the rest, or in *themselves*, as the Diuels. These (now wicked) Angels were glorious Creatures at the first: by their owne voluntary transgression it is, that they are now the *worſt*, and the *baseſt*. And as for all the other Creatures of God, made to doe vs service; they were at the first, and still are good in *themselves*: if there cleaueth to them any *euill*, whereby they become hurtfull to vs, that is by *accident*; and wee haue to thanke none but our selues for that. For who, or what could haue harmed vs, if we had beene followers of that which was good? It was \* *not of their owne accord*, but through our *sinfulnesſe*, that the Creatures became *subject unto vanity*, and capable eyther to doe or to suffer ill.

\* Rom. 8.20.

διατρίβεται τοῦ  
τού συντηλάνεται  
τὰς δοκιμασίας.

Chrysost. in Gen.  
Hom. 25.

They had beene still *harmeleſſe*, if we had bin still *faulteſſe*: it was our b *ſinne*, that at once forfeited both our innocence, and theirs. If then we ſee any ill in them, or finde any ill by them; let vs not lay the *blame*, our wreake our *hatred* vpon them: let vs rather beſtow our *blame* and *hatred* where it is moſt due, the *blame* vpon our *ſelues*, the *hatred* vpon *our finnes*. If *Balaam* had done iuſtly, he ſhould haue ſpared the c *Aſſe*, and haue corrected *himſelfe*: but the *false Prophet* doth the *fault*, and the poore *beaſt* muſt beare both *blame* and *ſtockes*. When we ſuffer, we curse, or at the eaſieſt *blame* the Creatures: this *weather*, that *flood*, ſuch a *ſorme*, hath blaſted our *franſes*, ſanded our *groundſ*, ſhipwrackt our *wares*, and vndone vs: when alas these haue neyther hearts.

\* Numb. 22.

27, &c.

21.50

heart nor strength against vs, but what our selues put into them by our sinnes. Euery fence of euill thereof in or from the Creatures, shoulde worke in vs a fence of our disobedience vnto God, shoulde encrease in vs a detestation of the sinnes we haue committed against God, shoulde teach vs by condemning our selues, to acquire the good Creatures of God : which as they are good in themselves, so shoulde they haue beeene euer and onely good vnto vs, if wee had beeene true to our selues, and continued good and faithfull seruants vnto God. They are all good: doe not thou accuse any of them, and say they are euill; doe not thou abuse any of them, and make them euill.

Hitherto of the first Point, the Goodnesse of the Creatures; *Every Creature of God is good.* Followeth the second, which is their use: consisting in their lawfulness vnto vs, and our liberty vnto them; euery Creature of God is good, and nothing to bee refused. [Nothing.] That is, most agreeable to the argument of the former verse, nothing fit for food: but more generally, (and so I rather thinke the Apostle intendeth it) no creature of God, wherof we may haue vse or service in any kinde whatsoever. *Nothing,* which may yeeld vs any comfortable content for the support of this life, in point of health, ease, profit, delight, or otherwise (with due sobriety, and other requisite conditions;) *nothing* is to bee refused. By which Refusall the Apostle meaneth not a bare forbearance of the things; (for that we both may, and in many cases ought so to refuse some of the Creatures shall alone appeare:) but the thing he forbiddeth is, the forbearance of the Creature, as vpon immediate tye of Conscience; viz. eyther out of a superstitious opinion of the unlawfulness of any creature, for soone supposed naturall or legall uncleannessesse in it, or out of a like superstitious opinion of some extraordinary perfection, or operatiue and effectuall holinesse in such refusall. The

S. II.  
Obseru. II.  
Our Libe-  
ry to the  
Creatures.

# The first Sermon.

Point is this. All the Creatures of God are lawfull for vs to vse : so as it is against Christian liberty, eyther to charge the vse of them with sinne, or to place holinesse in the abstaining from them.

S. 12.

Without ey-  
ther sinne  
in the vse.  
d Rom. 14.20  
e Ibid. 14.

f Ibid. 2.

g 1. Cor. 10.25  
h Ibid. 27.

i Ibid. 23.

k Tit. 1.15.

l Rom 14.14.

m 1. Cor. 10.  
29,30.

Our Apostle often teacheth this Point. In Rom. 14. at Psal. 20. <sup>a</sup> [All things are pure :] and at Psal. 14. there he deliuereith it as a certaine truth, and vpon knowledge, <sup>c</sup> [I know and am perswaded by the Lord Jesus, that there is nothing uncleane of it selfe :] and therefore he imputeth it as an erroure and weakenes in judgement to them that refuseth some kind of meates out of a superstitious opinion, or but timorous feare of their vnlawfulness, at Psal. 2. <sup>f</sup> [One belieueth he may eate all things : another, who is weake, eateth hearbes :] And in 1. Cor. 10. 8 [Whatsoeuer is sold in the shambles that eate, asking no question for Conscience sake :] and anon Psal. 27, <sup>h</sup> [if an unbeliever bid you to a feast and you be disposed to goe ; Whatsoeuer is set before you, eate, asking no question for conscience sake.] And to the end we might know the libertie he there giueth to extend to all other Creatures as well as meates, he pronounceth of them all vniversally at Psal. 23, <sup>i</sup> [πάντα ποιῶ ἔγειστι. All things are lawfull for me ]. And so he doth in Tit. 1. 15. vniversally too ; <sup>k</sup> [Omnia munda mundis, To the pure all things are pure.] From all which Testimonies wee may conclude, there is no vnlawfulness or impurity in any of the Creatures, but that wee may with security of conscience, freely vse them without sinne. If wee vse them doubtingly against Conscience, or indiscreetly against Charity, or otherwise inordinately against Sobrietie ; they become indeed in such cases sinfull vnto vs : But that is through our default, not theirs ; who sinfully abuse that, which wee might lawfully vse. And that abuse of ours, neither <sup>l</sup> defileth the things themselues ; nor ought to <sup>m</sup> preindice the liberty of another, that may vse them well.

And

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15

And as there is no sinne in the vse: so neither is there any religion or perfection to be placed in the refusall of any of Gods Creatures. Rather on the contrary, to abstaine from any of them, out of a conceit of any such perfection or holinesse, is it selfe a sinfull superstition. Our Apostle ranketh it with Idolatrous <sup>n</sup> Angel-Worship, and condemneth it as a Will-Worship, Colos. 2. from v. 16. to the end of the Chapter. The subiecting of our selues to those and such like ordinances, Touch not, taste not, handle not; though it may haue a shew of wisedome in will-Worship, and in a voluntary humility and neglecting of the body, yet it is derogatory to that liberty wherein Christ hath set vs free, and a reuiuing of those rudiments of the world, from which we are dead with Christ. Every Creature of God is good; and nothing to be refused, out of a superstitious either feare of vnlawfulness or opinion of holines.

Now the Ground of this our Right or Liberty vnto the Creatures is double: the one, Gods ordinance at the first Creation; the other Christs purchase in the worke of Redemption. At the Creation, God made all thinges for mans vse, as hee did man for his owne seruice; and as he reserved to himselfe his absolute Soueraignty ouer Man; so he gaue vnto man a kind of limited <sup>o</sup> Soueraignty ouer the Creatures, in Gen. 1. ¶ He hath put all things in subiection under our feete, saith David, Psal. 8. Which dominion ouer the Creatures was one speciall branch of that glorious <sup>q</sup> Image of God in vs, after which wee were created: and therefore was not, nor could be absolutely <sup>r</sup> lost by sinne; but onely decayed and defaced, and empaired, as the other branches of that Image were. So that, albeit man by sinne lost a great part of his Soueraignty, ( τὰ τὴν ἀρχὴν ἀπόκτηνεν, as speaketh St. Chrysostome,) especially so farre as concerneth the execution of it; many of the Creatures being curvant, non desurstant. Bern. in Cant. Ser. 82. ¶ Chrysost. in Gen. hom. 9.

S. 13.  
Or merit, in  
the forbear-  
ance.

<sup>13</sup>  
" Col. 2. 16,  
&c.

S. 14.  
Our right  
by Creation.  
<sup>o</sup> Gen. 1. 26.  
<sup>p</sup> Psal. 8. 6. —  
quod nos in hoc  
pulcherrimo do-  
micilio value-  
runt (Dij) se-  
cundas sortiri,  
quod terens  
praeferunt.  
Sen. 2. debefit.

<sup>29.</sup>  
<sup>q</sup> Gen. 1. 27.  
<sup>r</sup> Bonis natura-  
mala aduentitia  
dum non succe-  
dunt, sed acce-  
dunt: surpant;  
riique ea, non  
exterminant, &c.

now

*The first Sermon.*

now rebellious & noysome vnto Man and unanswering his commands and expectations: yet the Right still remaineth cuen in corrupt nature; & there are still to be found some tracings and Characters, as in Man of *superioritie*, so in them of *subiection*. But those <sup>in</sup> *dimme*, and confused, and scarce legible: as in old Marbles, and Coines, and out-worne Inscriptions, we haue mucha doe to find out what some of the letters were.

S. 15.  
*And Re-  
demption.*

<sup>a</sup> Col. 1. 20.

<sup>a</sup> Heb. 1. 2.  
<sup>g</sup> Rom. 8. 32.

<sup>z</sup> Ioh. 8. 36.

<sup>a</sup> 1. Cor. 3. 22,

<sup>23.</sup>

S. 16.  
*This liberty  
impeached  
by Iudaisme*

But if by *sinne* we had lost all that first title we had to the Creature, wholly and vtterly: yet God hath been pleased graciously to deale with vs, we are fully as well as before. God the Father hath graunted vs, and God the Sonne hath acquired vs, and God the *Holy Ghost* hath sealed vs a new Parent. By it, wharsoeuer *Defect* is, or can be supposed to be, in our old *Evidence*, is supplied, and by vertue of it, we may make fresh challenge and reue our *claime* vnto the Creatures. The blessed Sonne of God <sup>u</sup> *having made peace through the bloud of his Crosse*, hath reconciled vs to his Father; and therein also reconciled the Creatures both to vs and him: reconciling by him ( saith our Apostle Col. 1. 20. ) *nála, all things* (not men onlly) *vnto himselfe*. For God hauing giuen vs his Sonne <sup>x</sup> *the heire of all things*; hath he not <sup>y</sup> with him giuen vs allthings else? hath he not permitted vs the free vse of his Creatures in as ample Right as euer? <sup>z</sup> If the Sonne haue made vs free, we are free indeede. And as verily as Christ is Gods, so verily (if we be Christes) allthings are ours. This Apostle setteth downe the whole series and forme of this *spirituall Hierarchie*, (if I may so speake,) this *subiection* and *subordination* of the Creatures to Man, of Man to Christ, of Christ to God, 1. Cor. 3. <sup>a</sup> All are yours, and yee are Christes, and Christ is Gods.

Strengthened with this double title, what should hinder vs from poffession? Why may we not freely vse that libertie, which was once giuen vs by God, and againe resto-

reforced vs by Jesus Christ ? Why should we not <sup>b</sup> stand fast in, and contend earnestly for the maintenance of charlibertie, wherewith Christ hath set vs free : by re-jetting all fancies, opinions, and Doctrines, that any way trench vpon this our Christian prerogative ; or seeke ey-ther to shorten, or to corrupt, our freedome vnto , and power ouer the Creatures ? First, If any shall oppose the legall Prohibitions of the Old Testament ; whereby some Creatures were <sup>c</sup> forbidden the Iewes, pronounced by God himselfe uncloure, and decreed unlawfull : it should not trouble vs. For, what euer the principall reasons were, for which those prohibitions were then made vnto <sup>d</sup> them (as there bee diuers reasons given thereof by Diuites both ancient and moderne;) certaine it is, they now concerne not vs. The Church, during her <sup>e</sup> manage and pupillage, (though she were <sup>a</sup> heire of all, and had right to all ; yet) was to bee held under Tutors and Gouvernors, & to be betrayned vp vnder the law of Ceremonies as <sup>e</sup> under a Schoolemaster, during the appointed time. But <sup>f</sup> When the fulnesse of the time ap-pointed was come, her Waraship expired, and livery sued out (as it were;) by the comming and suffering of Christ in the flesh : the Church was then to enter vp-on her full royalties, and no more to be burdened with those <sup>g</sup> beggerly rudiments of legall obseruances. The <sup>h</sup> handwriting of Ordinances was then blotted out ; and the muddie <sup>i</sup> partition wall broken downe ; and the legall impuritie of the Creatures scoured off ; by the <sup>k</sup> blood of Christ. They haue little to doe then, but withall much to answere ; who, by seeking to bring in <sup>l</sup> Judaisme againe into the Christian Church, syther in whole or in part, doe thereby as much as lyeth in them, (though perhaps vnawares to themselves, yet in deed and in truth) <sup>m</sup> enauenure the Croffe of Christ. In that <sup>n</sup> large shere of the Creatures, which reacheth from heauen to the earth, whatsoever we finde, wee may freely kill, and eat,

<sup>b</sup> Gal. 5.1.<sup>c</sup> Levit 11.<sup>d</sup> Gal. 4.1,2.<sup>e</sup> Gal. 3.24.<sup>f</sup> Gal. 4.4.<sup>g</sup> πεπλυχασθαι.<sup>Gal.4.9.</sup><sup>h</sup> Col. 2.14.<sup>i</sup> Epes 2.14.<sup>j</sup> καταπληκτικη.<sup>k</sup> ιατρος οντος.<sup>l</sup> Damasc. 4 de fid. Orthod. 4.<sup>l</sup> Gal. 5.2,4.<sup>ll.</sup><sup>m</sup> Act. 10.11.<sup>15.</sup>

## The first Sermon.

case, and vse every other way to our comforts without scruple. God hauing cleansed all; wee are not to call or esteeme any thing common or vncleane: God hauing Created all good, we are to refuse nothing. If any shall oppose secondly, the seeming morality of some of these prohibitions; as being giuen before the Law of Ceremonies, prested from Morall reasons, and confirmed by P *Apostolicall Constitution* since; vpon which ground some would impose vpon the Christian Church this, as a perpetuall yoke, to abstaine from blood: Or thirdly, the prophanation which some Creatures haue contracted by being vsed in the exercise of Idolatrous worship, whereby they become Anathema, and are to be held as execrable things; as *Achans wedge* was, and the *Brazen-Serpent* which Hezechiah stamped to powder; vpon which ground also some others haue inferred an vtter unlawfulness to vse any thing in the Church, which was abused in Popery, by calling them *ragges and reliques of Idolatry*: neyther this, nor that ought to trouble vs. For although neither my ayme, (which lyeth another way,) nor the time, will permit me now to give a just and full and satisfying answere to the seuerall instances, and their grounds: yet the very words and waight of my Text, doe give vs a cleare resolution in the generall, and sufficient to rest our Consciences, and our judgements and practice vpon; that, notwithstanding all pretensions of reason to the contrary, yet these things, for so much as they are still good, ought not to be refused. For the Apostle hath here layd a sure foundation, and impregnable: in that hee groundeth the vse vpon the Power; and from the Goodnesse of the Creature inferreth the lawfulness of it. [Every Creature of God is good: and nothing to bee refused.] Hee concludeth; it is therefore not to be refused, because it is good. So that looke whatsoeuer Goodnesse there is in any Creature; that is, whatsoeuer naturall Power

# The first Sermon.

19

Power it hath, which either immediately and of it selfe  
is, or may by the improvement of humaine art and in-  
dustry be taught to be, of any vse vnto man, for neces-  
sity, nourishment, seruice, lawfull delight or other-  
wise: the Creature, wherein such goodnes or power is  
to be found, may not be refused as vpon tye of Consci-  
ence; but that power and goodnesse it hath, may lawfully  
be employed to those vses, for which it is meete in re-  
gard thereof: Euer provided, we be carefull to obserue  
all those requisite conditions, which must guide our  
consciences, and regulate our practise, in the vse of all  
lawfull and indifferent things. They that teach other-  
wise, lay burdens vpon their owne consciences which  
they neede not, and vpon the consciences of their brethren  
which they shalld not; and are iniurious to that liberty  
which the blessed Sonne of God hath purchased for his  
Church, and which the blessed spirit of God hath af-  
fected in my Text.

Iniurious in the second place, to this branch of our  
*Christian liberty*, is the *Church of Rome*: whom Saint  
*Paul* in this passage hath branded with an indeble note  
of infamy; in as much as those very *doctrines*, wherein  
he giueth instance as in *doctrines of Devils*, are the re-  
ceiuied *Teneses* and *Conclusions* of that Church. Not to  
insist on other prejudices done to *Christian liberty*, by  
the intollerable usurpations of <sup>r</sup> the *man of sin*, who ex-  
erciseth a *spirituall Tyranny* ouer mens Consciences, as  
opposite to *Euangelicall liberty*, as *Antichrist* is to *Christ*:  
let vs but a little see, how she hath fulfilled Saint Pauls  
prediction in teaching *lying* and *Dineſh doctrines* and  
that with *scared consciences* and in *Hypocrisie*, in the two  
specialities mentioned in the next former verse, viz.  
forbidding to *Marry*, and commanding to *abſtaine from  
Meates*.

Marriage, the holy *Ordinance of God*, instituted in the  
place and estate of innocency, honoured by <sup>a</sup> Christ's  
D 2 pre-

S. 17.  
and Pope-  
rie; in the  
points

§ 2. Thess. 3.

S. 18.  
of Marriage,  
a Gen. 2. 18.  
n Ioh. 2. 21.

# The first Sermon.

<sup>x</sup> 1. Cor. 7. 2.

<sup>y</sup> Heb. 13. 4.

<sup>z</sup> 1. Cor. 7. 9.

\* Reu 17. 1. 3.

<sup>a</sup> Bellarm. de  
Monach. Cap. 34

<sup>b</sup> Aquin. 2. 2.  
qu. 88. 2. Bellar.  
de Cler. c. 18. De-  
can. I. man Con-  
trou. I. 3. n. 11.

<sup>c</sup> Cofer. Enchirid.  
cap. 20. prop.

<sup>d</sup> Ca. Is. qu. dist.  
34 c. 12 qu. 1.  
ca. Dilectissimis

<sup>e</sup> S. 16.  
and Meates.

<sup>f</sup> Benedictines  
and Carthusians.

presence at Cana in Galilee; the <sup>secre</sup> plot of the Church, and the <sup>x</sup> sole allowed remedie against incontinencie and burning lusts; by the Apostle commended as <sup>y</sup> hono-  
rable in all men, and commanded in case of <sup>z</sup> vnfion  
to all men: is yet by this <sup>\*</sup> purple strumpet forbidden,  
and that <sup>sub mortali</sup>, to Bishops, Priests, Deacons, Sub-  
deacons, Monkes, Fryers, Nunneres: in a word, to the  
whole Clergie (as they extend that title) both Secular  
and Regular. Wherein besides the *Dinelishnes* of the  
Doctrine, in contrarying the *Ordinance* of God, and in  
denying men subject to sinfull lusts the lawfull remedie,  
and so casting them vpon a necessity of sinning, see if  
they doe not teach this lye with scared conciences. For  
with what Conscience can they make the same thing a  
*Sacrament* in the Lay; and <sup>a</sup> *Sacrilege* in the Clergy?  
With what Conscience permit *stewes*; and torbid *Mar-  
riage*? With what conscience alledge *Scriptures* for  
the single life of Priests; and yet confess it to bee an  
<sup>b</sup> ordinance onely of Ecclesiasticall and not of Divine  
right? With what conscience confess fornication to be  
against the Law of God, and *Priests marriage* onely a-  
gainst the Law of holy Church; and yet make marriage  
in a Priest a <sup>c</sup> farre fouler sinne then fornication, or  
<sup>d</sup> incest? with what conscience exact a *vow* of continen-  
cie from Clearks, by those *Canons*, which <sup>e</sup> defend  
their open incontinency? With what conscience for-  
bid lawfull marriages to some; and yet by dispensation  
allow unlawfull marriages to others.

And is not the like also done in the other particular,  
concerning *Meates*? The lawes of that Church forbidi-  
ng some <sup>e</sup> orders of men, some kinds of meates per-  
petually, and <sup>f</sup> all men some meates vpon certaine dayes:  
and that not for *finill respects*; but with opinion of  
*satisfaction*, yea *merit*, yea and *supererogation* too. In  
which also, besides the *Dinelishnes* of the Doctrine,  
in corrupting the profitable and religious exercis: of  
*fasting*.

fasting, and turning it into a superstitious observation of Dayes and Meates : judge if they doe not teach this lye also, as the former, with scared Conscienciers. For with what conscience can they allow an ordinary Confessor to absolve for Murder, Adultery, Periury, and such petty crimes ; but reserue the great sorne of *Eating flesh* vpon a Friday or Ember day to the censure of a Penitentiarie, as being a matter beyond the power of an ordinary Priest to grant absolution for ? With what Conscience make the tasting of the coursest flesh a breach of the Lent fast ; and surfeiting vpon the delicatest fishes and confectiones, none ? With what conscience pretend they torbid such and such meates, for the taying of the flesh ; when they allow those that are farre more nutritiue of the flesh, and incentiue of fleshly lusts ? With what conscience inioyne such abstinence for a penance, and then presently release it againe for a peny ? Indeed the Glosse vpon the <sup>f</sup> Canon, that doth so, hath a right worthy and a right wholesome note : Note, saith the <sup>g</sup> Glosse, that he who giueth a peny to redeeme his fast, though he giue money for a spirituall thing, yet he doth not commit Symonie, because the contract is made with God. If these men had not feared vp their consciences : would they not thinke you feele some checke at the broaching of such ridiculous and inconsistent stiffe, as floweth from these two heads of Danelish Doctrines ; of forbidding to Marry, and commanding to abstaine from Meates ?

I deny not, but the bands of that strumpet, the Doctours of that Church, have their colourable pretences wherewith to blanch ouer these errors : else the lies would be palpable ; and they should not otherwise fill vp the measure of their Apostacy, according to my Apostles prophecie, in teaching these lies in Hypocrisie. But the colours, though never so artificially tempered, and never so handsomely layd on ; are yet so thin : that

<sup>f</sup> Dis. 82. c. 1.  
Presbyter.

<sup>g</sup> Glos. ibid.

<sup>s. 20.</sup>  
The extent  
of this Li-  
berij, in  
eight Positi-  
ons.

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asteddy eye, noobleered with preiudice, may discerne the Lye through them, for all the Hypocrisie. As might easily be shewen; if my intended course led me that way, and did not rather direct me to matter of more profitable and vniuersall. Hauing therefore done with them it were good for vs in the third place, ( that we might know our owne freehold with better certainty, and keepe our selues within our due bounds;) to inquire a little what is the just extent of our Christian liberty vnto the Creatures, and what restraints it may admit. A point very needfull to bee knowne for the resolution of many doubts in conscience, and for the asking of many questions and disputes in the Church: which are of very noysome consequence, for want of right information herein. I haue other matter also to entreat of: and therefore since I may not allow this enquiry so large a discourse, as it well deserueth: I shall desire you to take into your Christian consideration, these Positions following.

S. 21.

I. It extendeth to all the Creatures.

b Rom.14.20  
ii Cor.10.23  
k 1. Cor.3.22.

S. 22.

II. Is equally respecteth the vsing, and the not vsing of any of Gods Creatures. There is no Creature; but a Christian man by vertue of his libertie, as hee may use it vpon just occasion, so hee may also vpon just cause refuse it.

i i. Cor. 6.12.

The First. Our Christian liberty extendeth to all the Creatures of God. This ariseth clearely from what hath beene already deliuered: and the testimonies of Scripture for it are expresse. <sup>h</sup> All things are Pure; <sup>i</sup> All things are lawfull; <sup>k</sup> All are yours; elsewhere: and here, Nothing to be refused.

The second Position. Our Christian libertie equally respecteth the vsing, and the not vsing of any of Gods Creatures. There is no Creature; but a Christian man by vertue of his libertie, as hee may use it vpon just occasion, so hee may also vpon just cause refuse it. <sup>l</sup> All things are lawfull for mee, saith St. Paul, bnt <sup>j</sup> will not be brought under the power of any thing. Where he establisheth this libertie in both the parts of it: libertie to use the Creatures, or else they had not all beene lawfull for him; and yet libertie not to use them, or else he had bin vnder the power of some of them. Whence it followeth, that

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23

that all the Creatures of God stand in the nature of things *Indifferent*: that is, such as may indifferently bee eyther *used* or *not used*, according as the rules of godly discretion, circumstances duely considered, shall direct.

*The Third Position.* Our Christian liberty for the vsing or not vsing of the creature, may without prejudice admit of some restraint in the outward practise of it. *Ab illicitis semper, quandoque & a licitis;* I thinke it is St. Gregorius: A Christian must never doe vnlawfull; nor yet alwaies, lawfull things. St. Paul had liberty to *eate flesh*, and hee vsed that liberty, and *eate flesh*: yet hee knew there might bee some cases, wherein to abridge himselfe of the vse of that liberty so farre, as *not to eate flesh whilst the world standeth*. But what those Restraints are, and how farre they may bee admitted without prejudice done to that liberty, that wee may the better vnderstand: let vs goe on to:

*The Fourth Position.* Sobriety may and ought to restraine vs in the outward practise of our Christian liberty. For our Dyer, all Fish, and flesh, and fowle, and fruities, and spices, are lawfull for vs, as well as Bread and herbes: but may we therefore with christlesse prodigality and exquisite royll fare deliciously and sumptuously every day, vnder pretence of Christian liberty? Likewise for our Apparell; all stuffes and colours, the richest silkes, and furres, and dyes are as lawfull for vs, as cloath, and leather, and sheepes russet: Christian liberty extendeth as well to one as another. But doe wee thinke that liberty will excuse our pride, and vanity, and excessse, if we ruffle it out in silkes and scarlets, or otherwise in *stuffe, colour, or fashion vnseately to our yeares, sexe, calling, estate or condition*? In all other things of like nature; in our buildings, in our furniture, in our retinnes, in our disports, in our recreations, in our society, in our Marriages, in other things: wee ought as well

§. 23.  
III. It may  
admit of  
some restrai-  
nts in the  
outward ex-  
ercise of it:

*n. 1. Cor. 8. 13.*

§. 24.  
III. as firſt,  
Sobrietie;

3

4

5

2

5

3

4

5

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well to consider, what in Christian sobriety is meete for vs to doe ; as what in Christian liberty may bee done. Scarce is there any one thing, wherein the Diuell putteth flurres vpon vs more frequently yea & more dangerously too, (because vnexpected : ) then in this very thing, in making vs take the vextmost of our freedome in the vse of indifferent things. It therefore concerneth vs so much the more, to keepe a sober watch ouer our selues and soules, in the vse of Gods good Creatures : lest otherwise, vnder the fayre title and habite of Christian liberty, we yeld our selues ouer to a carnall licenciousnesse.

§. 25.

V. Secondly,  
Charity : in  
ourselves,

• Math. 5. 29.

30.

*Recd*

The Fift Position. As Sobriety : so Charity also may, and ought to restraine vs in the outward exercise of our Christian liberty. Charity, I say, both to our selues, and others. First, to our selues : for regular charity beginneth there. If we are to cut off our right hand, and to plucke out our right eye, and to cast them both from vs, when they offend vs : much more then ought we to deny our selues the vse of such outward lawfull things, as by experience we haue found, or haue otherwise cause to suspect to be hurtfull eyther for our bodies, or soules. So a man may, and should refraine from meates, which may endanger his bodily health : But how much more then from every thing, that may endanger the health of his soule ? If thou findest thy selfe enflamed with lust, by dancing ; if enraged with cholericke, by game : it temped to covetousnes, pride, vaueances, superflition, cruelty, any sinne ; by occasion of any of the Creatures : it is better for thee, to make a couenant with thine eyes, and ears, and hands, and fenses, (so farre as thy condition and Calling will warrant thee,) not to haue any thing to doe with such things : then by satisfying them therewith, cast both thy selfe and them into Hell. Better, by our voluntary abstinance, to depart with some of our liberty vnto the Creatures : then by our voluntary

tary transgression, forfeit all and become the Devil's captives.

But Charity, though it begin at home, yet it will a-  
broad : and not resting at our selves, reacheth to our bre-  
thren also : of whom we are to haue a due regard in our  
use of the creatures. An argument, wherein St. Paul  
often enlargeth himselfe : as in Rom. 14. and 1 Cor. 8.  
the whole Chapters throughout, and in a great part of  
1 Cor. 10. The resolution every where is, that <sup>P</sup> all p 1 Cor. 14.  
things be done to edification : that things lawfull become  
q inexpedient, when they offend rather, then edifie : that q 1 Cor. 10.  
though <sup>r</sup> all things indeed are pure, yet it is evill for that  
man which useth them with offence : that albeit flesh and <sup>r</sup> Rom. 14. 20.  
wine and other things be lawfull, yet <sup>s</sup> it is good neyther s Ibid. vers. 21.  
to eate flesh, nor to drinke wine, nor to doe any thing, Where-  
by a mans brother ~~flambleth~~, or is offended, or is made  
Weake. Hitherto appertaineth that great and difficult  
common-place of scandall, so much debated and dispu-  
ted of by Diuines. The Questions and Cases are mani-  
fold ; not now to bee reheatled, much lesse resolved, in  
particular : But the Position is plaine in the generall,  
that in case of Scandal, for our weak brothers sake, we  
may, and sometimes ought, to abridge our selves of  
some part of our lawfull Libertie.

Besidesthese two, Sobrietie and Charity ; there is yet  
one restraint more, which ariseth from the duty wee  
owe to our Superiours, and from the bond of Ciuillo-  
bedience : which if it had beene by all men as freely ad-  
mitted, as there is just cause it should, how happy had  
it beene for the peace of this Church ? Concerning it,  
let this be our Sixth Position. The determination of  
Superiours may and ought to restraine vs in the outward  
exercize of our Christian liberty. We must <sup>t</sup> submit our  
selves to every ordinance of man, saith Saint Peter, 1 Pet.  
2. 13. and it is necessary we should doe so : for so is the  
will of God, vers. 15. Neither is it against Christian  
libertie

§. 26.  
and others.

q 1. Cor. 10.  
r 23.  
s Ibid. vers. 21.

§. 27.  
VI. Thirdly,  
Duty, in O- 131  
bedience to  
Gouvernours;  
Oeconomi-  
call,

t 1. Pet. 2. 13.  
15. 16.

# The first Sermon.

liberty if wee doe so ; for we are still as free as before : rather if we doe not so, we abuse our liberty for a cloake of maliciousnesse, as it followeth there, vrs. 16. And St. Paul telleth vs we <sup>a</sup> must needs be subject not onely for feare, because the Magistrate <sup>b</sup> carrieth not the Sword in vaine, but also for conscience sake, because <sup>c</sup> the powers that are ordained of God. This duty, so fully pressed and so vniformely by these two grand Apostles, is most apparant in private societies. In a family, the master or *Pater familias*, who is a kind of petty Monarch there, hath authority to prescribe to his children and servants in the vse of those indifferent things ; whereto yet they, as Christians, haue as much libertie as hee. The servant, though he be <sup>d</sup> the Lords free-man, yet is limited in his dyet, lodging, livery, and many other things by his master : and hee is to submit himselfe to his masters appointment in these things, though perhaps in his private affection he had rather his master had appointed otherwise, and perhaps withall in his priuate judgement doth verily think it fitter his Master should appoint otherwise. If any man vnder colour of Christian liberty shall <sup>e</sup> teach otherwise, and exempt seruants from the obedience of their Masters in such things : St. Paul in a holy indignation inveigheth against such a man, not without some bitterness, in the last Chapter of this Epistle, as one that is proud, and knoweth nothing as hee should doe, *but doateth about questions and strife of words,* &c. vers. 3. 5.

<sup>f</sup> S. 28.  
Civill,

Now looke what power the Master hath ouer his seruants for the ordering of his family ; no doubt the same at the least, if not much more, hath the supreme Magistrate ouer his subjects, for the peaceable ordering of the Common-wealth : the Magistrate being *Pater Patria*, as the Master is *Pater familias*. Whosoeuer then shall interpret the determinations of Magistrates in the vse of the Creatures to be contrary to the

the liberty of a Christian : or vnder that colour shall exempt inferiours from their obedience to such determinations, he must blame St. Paul ; nay, he must blame the Holy Ghost, and not vs, if he hears from vs that he is proud, and knoweth nothing, and doatesh about unprofitable questions. Surely, but that experience sheweth vs it hath beene so, and the Scriptures haue foretould vs that \* it should be so : that there should bee differences, and sidings, and part-takings in the Church : a man would wonder how it should ever sinke into the hearts and heads of sober vnderstanding men, to deny eyther the power in Superiours to ordaine, or the necessity in Inferiours to obey Lawes and constitutions, so restraining vs in the vse of the Creatures.

\* 1 Cor. 11.  
19.

Neyther let any man cherish his ignorance herein : by conceipting, as if there were some difference to be made betweene Civill and Ecclesiasticall things, and Lawes and Persons in this behalfe. The truth is, our liberty is equall in both : the power of Superiours for restraint equall in both, and the necessity of obedience in Inferiours equall in both. No man hath yet beeene able to shew, nor I thinke euer shal be, a reall and substantiall difference indeed betweene them, to make an inequality. But that still, as civill Magistrates haue sometimes, for just politique respects, prohibited some trades, and manufactures, and commodities, and enjoyed othersome, and done well in both : so Church-governours may vpon good considerations, say it bee but for order and vniiformities sake, prescribe the times, places, vestments, gestures, and other Ceremoniall circumstancies to bee vsed in Ecclesiasticall Offices and assemblies. As the Apostles in the first Councell holden at Ierusalem in Act. 15. layd vpon the Churches of the Gentiles for a time, a \* restraint from the eating of Blood, and things sacrificed to Idols, and strangled.

S. 29.  
and Eccle-  
siasticall.

\* Act. 15. 23,  
29.

*The first Sermon.*

§. 30.

VII. With  
the compari-  
son of these  
3. restraints.

Thus we see our *Christian liberty* vnto the Creatures may without prejudice admit of some *restrains* in the outward exercise of it : and namely from the three respects, of *Christian Sobrietie*, of *Christian Charity*, and of *Christian Duty* and *Obedience*. But now in the comparing of these together ; when there seemeth to be a repugnancy betwene one and another of them, there may be some difficulty : and the greatest difficultie, and which hath bred most trouble, is in comparing the cases of *Scandall* and *Disobedience* together, when their seemeth to be a repugnancy betwenee *Charity* and *Duty*. As for example. Suppose in a thing which simply and in it selfe wee may lawfully according to the *Liberty* wee haue in Christ, either *vse* or *forbeare*; *Charity* seemeth to lay restraint vpon vs one way, our *weake brother* expecting we should *forbeare*, and *Duty* a quite contrary way, *Auctoritie* requiring the *vse*: in such a case what are we to doe ? It is against *Charity* to offend a brother ; and it is against *Duty*, to disobey a superiour. And yet something must be done : eyther we must *vse*, or not *vse*; *forbeare*, or not *forbeare*. For the vntying of this knot, (which, if we will but lay things rightly together, hath not in it so much hardnesse as it seemeth to haue;) let this be our *seventh Position*. In the *vse* of the Creatures, and all indifferent things, we ought to bear a greater regard to our *publique Gonernours*, then to our *Private Brethren*; and bee more carefull to *obey* them, then to *satisfy* these, if the same course will not in some mediocritie satisfie both. Alas, that our Brethren who are contrary minded, would but with the spirit of *Sobrietie* admit *common Reason* to be *vmpire* in this case : Alas, that they would but consider, what a world of *Contradictions* would follow vpon the contrary *Opinion*, and what a world of *Confusions* vpon the contrary *practise*. Say what can be said, in the behalfe of a *Brother* : all the same, and more may bee said

said for a Gouvernour. For a Gouvernour is a Brother too, and something more : and Duty is Charity too, and something more. If then I may not offend my Brother, then certainly not my Gouvernour : because he is my Brother too, being a man, and a Christian, as well as the other is. And the same Charity, that bindeth me to satisfie another Brother, equally bindeth mee to satisfie this. So that, if we goe no farther, but euen to the common bond of Charity, and relation of Brotherhood : that maketh them equal at the least : and therefore no reason, why I should satisfie one that is but a Private Brother : rather then the publique Magistrate, who (that publique respect set aside) is my Brother also. When the scales hang thus euen : shall not the accession of a Magistracie to common Brotherhood in him, and of Duty to common Charity in mee, be enough to cast it cleare for the Magistrate ? Shall a servant in a family, rather then offend his fellow-servant, disobey his Master ? And is not a double scandal against Charity and Duty both, (for Duty implyeth Charity,) greater then a single scandal against Charity alone ? If private men will bee offended at our Obedience to publique Gouvernours : we can but be sorry for it : Wee b may not redeeme their offence by our disobedience. Hee that taketh offence, where none is given, sustaineth a double person ; and must answere for it, both as the givener and the taker. If offence be taken at vs, there is no woe to vs for it, if it doe not come by vs : c Woe to the man by whom the offence commeth : and it doth not come by vs, if wee doe but what is our duty to doe. The Rule is certaine and equitable; The respect of private scandal ceaseth, where lawfull authority determineth our liberty : and that restraint which proceedeth from speciall Duty, is of superiour reason to that which proceedeth but from Common Charity.

a Si tantopere  
cauenda sunt  
scandala parvus.  
lorum, quanto  
amplius prala-  
torum? Ber-  
nard. de Pra-  
cept. & di-  
spens.

b Prudenter ad-  
uertat qui hoc  
cogitat, scanda-  
lum scandalonon  
bene emendari.  
Qualis emenda-  
tio erit, si vs a-  
lys scandatum  
tolias, alios scandi-  
diligas? Ber-  
nard. de præc.  
& disp.

c Math. 8.7.

# The first Sermon.

S. 31.

VIII. The  
inward free-  
dom of the  
Conscience

d 1. Cor. 7. 23.

e Gal. 5. 13.

f Gal. 3. 1.

g Rom. 14. 17.

h 1. Cor. 8. 8.

Three Moderatours then of our Christian liberty to the Creatures we are to allow off ; *Sobrietie, Charitie, and Duty* : vnto euery of which a just regard ought to be had. Neither neede we feare, if we suffer Sobrietie on one side , and Charitie on another, and Duty on a third, thus to abridge vs in the vle of our Christian liberty ; that by little and little it may be at length so pared away among them, that there may bee little or nothing left of it. To remoue this suspition ; let this be our Eighth and last Positio[n]. No respect whatsoeuer can, or ought to diminish the inward freedome of the conscience to any of the Creatures. And this inward freedome is it, wherein especially consisteth our Christian liberty to the Creature. This freedome we are all bound to maintaine to the vtmost of our powers ; and not to suffer our selues to be made <sup>d</sup> the seruants of men, ( otherwise then in <sup>e</sup> serving one anoth:r by loue: ) but to <sup>f</sup> stand fast in the liberty Wherein Christ hath set vs free. Now this Liberty consisteth in a certaine resolution of judgement, and a certaine perswasion of conscience arising thence, that all the creatures of God are in themselues lawfull, and free for vs either to vse, or refuse, as wee shall see it expedient for vs : and that neither the vse nor the forbearance of them, doth of it selfe either commend or discommend vs vnto God ; or any way either please him as a part of his worship, or offend him as a transgression of his Law. <sup>g</sup> The Kingdome of God is not meat and drinke, saith Saint Paul : <sup>h</sup> neither if Wee eat, are Wee the better ; neither the worse if wee doe not eat ; nor on the contrary. Now here is the wickednesse, and the usurpation of the High Priest of Rome ; that he challengeth to himselfe a spirituall power ouer the consciences of men, which is the greatest tyranny that ever was, or can be exercised in the world : laying impurity vpon the things he forbiddeth ; and annexing operatiue holinesse, and power both satisfactory, and

# The first Sermon.

31

and meritorious, to the things hee inioyneth. Which v-  
surpation, whosoeuer hateth not in him with a perfect ha-  
tred : is justly *unworthy* of, and shamefully *unthankefull*  
for, that *liberty* and *freedome*, which the blessed Sonne of  
God, hath purchased for his Church.

But this *inward freedome* once established in our hearts,  
and our consciences, fully perswaded therof: let vs thence-  
forth make no scruple to admit of such just *restraints* in the  
outward exercise of it, as Christian *Sobrietie*, *Charitie*,  
and *Dutie* shall require. For wee must know, that the *Li-*  
*berty* of a Christian is not in *eating*, and *wearing*, and *doing*,  
*what* and *when* and *where* and *how* he list; but in being assur-  
ed that it is all one before God, (in the things themselves  
barely considered,) whether he *eate* or not *eate*, *weare* or  
not *weare*, *doe* or not *doe*, this or that, and that therefore, as  
he may vpon iust cause *eate*, and *weare*, and *doe*; so he may  
vpon just cause also refuse to *eate*, or *weare*, or *doe*, this thing  
or that. Indeed otherwise, if wee well consider it, it were  
but the empty *name* of liberty, without the *thing*: for how  
is it *liberty*, if a man be determinately bound the one way,  
and tyed *ad alteram partem contradictionis* precisely: and  
not left indifferent and equall to either? If then the re-  
gards of *Sobrietie*, *Charity*, or *Duty*, doe not require a for-  
bearance, thou knowest every *Creature* of God is *good*, and  
*nothing* to bee refused: thou hast thy *Liberty* therefore, and  
mayest according to that liberty freely *use* that *Creature*.  
But if any of those former respects require thou shouldest  
forbear; thou knowest that the *Creature* still is *good*, and  
as not to be refused, so not to be imposed: thou hast thy *li-*  
*berty* therefore here, as before, and oughtest according to  
that liberty, freely to abstaine from that *Creature*. Both in  
*using*, and refusing, the *Conscience* is still free: and as well  
the *use* as the refusal, and as well the refusal as the *use*, doe  
equally and alike belong to the true *libertie* of a Christian.

We haue seene now, what *liberty* God hath allowed vs:  
and therein we may see also his great goodnesse and bounyness  
towards vs, in making such a world of *Creatures*, and all of  
them *using*;

s. 32.  
may stand  
With some  
restraints in  
the outward  
exercise.

14

22

s. 33.  
Obser. III.  
The Crea-  
ture to be re-  
ceived with  
Thankesgiv-  
ing;

# The first Sermon.

them good, [ Every Creature of God is good ; ] & not envying vs the free vse of any of those good Creatures, [ Nothing to be refused, ]. But where is our Duty, answerable to this Bounty? Where is our thankfulness, proportionable to such receipts? Let vs not rejoice too much in the Creatures goodness, nor glory too much in our freedome thereunto : vnitie there be in vs, withall, a due care and conscience to performe the Condition, which God requireth in lieu thereof ; neither can their goodness doe vs good, nor our freedome exempt vs from evill. And that condition is, the Dutie of thanksgiving : expressed in the last clause of the verse, [ If it be received with thanksgiving. ] Forget this proviso : and we vndoe all againe, that we haue hitherto done, and destroy all that we haue already established concerning both the goodness of the Creature, and our liberty in the vse thereof : for without thanksgiving, neither can we partake their Goodnes, nor vse our owne liberty, with comfort. Of this therefore in the next place : wherein the weight of the Duty considered, together with our backwardnes thereunto, if I shall spend the remainder of my time, and meditations : I hope my labour by the blessing of God and your prayers shall not be vnprofitable, and my purpose therein shall find, if not allowance in your judgements, at least in your Charitie Excuse. To speake of which Duty of thanksgiving in the full extent, and by way of common place ; were to enter into a spacious field, indeed a very sea of matter without bottome. For mine owne ease therefore and yours, I shall confine my selfe to that branch of it, which is most immediatly pertinent to my text; viz. that tribute of Thankes, which we owe vnto God for the free vse of his good Creatures : forbearing to meddle with the other branches thereof, otherwise then as they fall within the reach of this, by way either of Proportion or Inference.

S. 34. And what is meant thereby. And first we are to know, that by Thanksgiving in my Text is not meant onely that subsequent act, whereby wee render vnto God praise and thankes for the Creature, after wee haue received it, and enjoyed the benefit of it : which

which yet is most properly *Thankesgiuing*: but we are to extend the word farther, euen to those precedent acts of *Prayer* and *Benediction*, whereby we beseech God to give his blessing to the Creature, and to sanctifie the vse of it to vs. For what in this verse is called *Thankesgiuing*, is in the next verse comprehended vnder the name of <sup>a</sup> *Prayer*. And we shall accordingly find in the Scriptures elsewhere, the words *λαύτα*, and *Εὐχεισία*, the one wherof signifieth properly *Blessing*, the other *Thankesgiuing*, vsed oftentimes promiscuously the one for the other. The blessing which our blessed Sauour Iesus Christ, vsed at the consecration of the *Sacramentall bread*, <sup>b</sup> St. Luke and <sup>c</sup> St. Paul expresse by the word *ἀγρισθος*: <sup>d</sup> St. Mathew and <sup>e</sup> St. Marke, by *λαύτα*. And the *Prayer* of blessing, vsed before the eating of *common Bread*, is by <sup>f</sup> euery one of the four Euangelists in some places described by the word *ἀγριστήν*: and by <sup>g</sup> three of them in other some places, by *λαύσιν*. And the name <sup>h</sup> *Εὐοια* is sometimes found in the writings of the Ancients, for the *Sacrament* of the *Lord's Supper*; the more vsuall name whereof is *ἀγριστία*, or the *holy Eucharist*. And we in our ordinary manner of speech, call as well the *Blessing* before meate, as the *Thankesgiuing after*, by the common name of *Grace*, or *saying of Grace*. Both these then together, *Grace before meate*, and *Grace after meate*; a sacrifice of *Prayer* before we vse any of the good Creatures of God, and a sacrifice of *Praise* after we haue vsed them; the *Blessing* wherewith we blesse the *Creatures* in the name of God, and the *Blessing* wherewith we blesse the *Name of God* for the Creature: both these I say together, is the just extent of that *Thankesgiuing*, wherof my Text speaketh, and we are now to entreat.

Concerning *Meates and Drinke*s, vnto which our Apostle hath speciall reference in this whole passage: this duty of *Thankesgiuing*, hath bin ever held so congruous to the partaking thereof, that long and ancient custome hath established it in the common practise of Christians; not only with inward thankfulness of heart to recount and ac-

<sup>a</sup> Vers 5. b.   
<sup>b</sup> Luk. 22.17. 19.   
<sup>c</sup> Cor. 11.14.   
<sup>d</sup> Math. 26.27.   
<sup>e</sup> Mark. 14.22. 23.   
<sup>f</sup> Math. 15.36.   
<sup>g</sup> Mark. 8.6.   
<sup>h</sup> Ioh. 6.11.   
<sup>i</sup> Act. 27.35.   
<sup>j</sup> Math. 14.19.   
<sup>k</sup> Mark. 6.41.   
<sup>l</sup> Luk. 9.16.   
<sup>m</sup> See *Calaub.* exerit. 16. in *Eiron. sect. 33.*

S. 35.  
For meates  
and drinke,

knowledge Gods goodnes to them therein, but also outwardly to expresse the same in a vocall solemne forme of Blessing or Thanksgiving, that which we call Grace, or saying of Grace. Which very phrases, whether or no they haue ground, (as to me it seemeth they haue,) from those words of our Apostle, 1. Cor. 10. ( *I for if I by grace bee a partaker, why am I euill spoken of, for that, for which I give thankes :* ) I say, howsoeuer it be with the phrase; sure we are the thing it selfe hath sufficient ground from the examples of Christ, and of his holy Apostles. From whom, the custome of giuing Thankes at meales, seemeth to haue bin deriuied, throughout all succeding ages, euen to vs. Of Christ himselfe we reade often, and in euery of the Euangelists, that hee blessed and gane thankes in the name of himselfe and the people, before meate ; in 14. and 15. of <sup>k</sup> Mathew, in 6. and 8. of <sup>l</sup> Marke, in 9. of <sup>m</sup> Luke, and in 6. of <sup>n</sup> Iohn. And in <sup>o</sup> Math. 26. that after meate also, when Supper was erded, he and his Disciples <sup>p</sup> sang an hymne, before they departed the roome. And St. Luke relateth of St. Paul, Act. 27. when hee and his company in the Ship, who were wel toward 300. persons, were to refresh themselves with food after a long fast, that hee tooke Bread, and first <sup>p</sup> gaue thankes to God in the presence of them all, and then after brake it, and began to eate : yea St. Paul himselfe so speaketh of it, Rom. 14. as of the knowne practise of the Church among Christians of all sorts, Weake, and Strong. He that was strong in the faiyb, and knew the liberty he had in Christ to eate indifferently of all kinds of meates, flesh as well as hearbes ; did eate of all indifferently, and gaue God thankes for all. The Weake Christian too, who made scruple of some kinds of flesh or other meates, and contented himselfe with hearbes and such like things, yet gaue God thankes for his hearbes, and for whatsoeuer else hee durst eate. <sup>q</sup> *Hee that eateth, eateth to the Lord* (saith hee there, at verse 6.) *for he giueth God thankes : and hee that eateth not, to the Lord he eateth not, and giueth God thankes too.* Notwithstanding they differed in their judgements and

<sup>k</sup> Math. 14.19.  
& 15.36.

<sup>l</sup> Mark. 6.41.  
& 8.6.

<sup>m</sup> Luk 9.16.

<sup>n</sup> Ioh.6.8.

<sup>o</sup> *untravers.*  
Math. 26.30.

<sup>p</sup> Act.27.35.

<sup>q</sup> Rom.14.6.

and opinions, and consequently in their practise, concerning the lawfull or vnlawfull use of some meates : yet they consented most sweetly, and agreed both in their judgement and practise, in the performance of this religious service of Thanksgiving.

So then giuing of Thanks for our meates and drinkeſ before and after meales, in an outward and audible forme, is an ancient, a commendable, an Apostolical, a Christian practise : ordinarily requisite as an outward testimony of the inward thankfulness of the heart ; and therefore not to bee omitted ordinarily, neither but in some few cases. There being the like necessitie of this dutie, in regard of inward thankfulness, as there is of vocall Prayer, in regard of inward Devotion ; and of outward Confession, in regard of inward Belief : and looke what exceptions those other outward duties may admit ; the very same, mutandis mutatis, and in their proportion, are to be admitted here. But not enely Meates and Drinkeſ ; but every other good Creature also of God, whereof we may haue vſe, ought to be received with a due measure of thankfulness. And if in these things also, ſo often as in good discretion it may ſeeme expedient for the aduancing of Gods glory, the benefiting of his Church, or the quickning of our owne Devotion ; wee shall make ſome outward and ſensible expreſſion of the thankfulness of our hearts for them : wee ſhall therein doe an acceptable ſeruice vnto God, and comfortable to our owne ſoules. For, for this cauſe God iuſtituted of old among his owne people, diuers ſolemne feaſts and ſacrifices, together with the Sanctifying of the firſt fruits, and of the firſt-borne, and diuers other ordinances of that nature : as on the other ſide to be fit remembrancers vnto them of their duty of thankfulness ; ſo to bee as well good testimonies and fit expreſſions of their performance of that duty.

But if not alwayes, the outward manifeſtation thereof : yet God euer expecteth at leaſt the true and inward thankfulness of the heart, for the uſe of his good Creatures.

*Whatſoever you doe in Word or deed, doe all in the name of*

S. 36.  
and other  
Creatures,  
the Thankef-  
giuing of the  
mouth expe-  
dient ;

S. 37.  
but of the  
Heart neceſ-  
ſary.  
*F. 2*  
Col. 3.17.

## The first Sermon.

1 Phil. 4.6.

2 Psal. 103.1.2.

the Lord Iesus, giuing thankes unto God and the Father by him, Col. 3. <sup>1</sup> Bee carefull for nothing : but in every thing by prayer and supplication with thanksgiving, let your request be made knowne unto God, Phil. 4. <sup>2</sup> Bless the Lord, O my soule, (saith David in Psalm. 103.) and all that is within mee, praise his holy name ; Praise the Lord, O my soule, and forget not all his benefites. Forget not all his benefits : as much as to say, by an ordinary Hebraisme, forget not any of all his benefites. He summoneth all that is in him, to blesse God for all he hath from him : he thought it was necessary for him, not to receiue any of the good Creatures of God, without Thanksgiving. Which necessity of Thanksgiving will yet more appeare ; if we consider it, either as an act of Justice, or as an act of Religion : as it is indeed and truly both.

S. 38.  
as an act,  
of Injustice;v Cic. 2. de in-  
uent. 13 & 36.  
■ Quid tam co-  
tra officium, quā  
nō reddere quod  
acciperis? Ambro-  
s. i. offic. 21Nullum Offi-  
cium referende  
gratia magis  
necessarium est.  
Cic. i. de Of-  
fic.y Erunt homici-  
da, tyranny, fa-  
res, adulters,  
raptores, sacri-  
legi, proditores :  
infra ista omnia  
ingratus est.Senec. i. de be-  
nef. 10.

It is first, an *Act of Justice*. The very law of *Nature*, which containeth the first seedes and principles of *Justice*, bindeth euery man that receiueth a benefit, to a thankefull acknowledgement of it first, and then withall. (ability and opportunity supposed,) to some kind of *retribution*. The best Philosophers therefore make *Gratitude* a " branch of the Law of Nature ; and so account of it, as of a thing, then which there is <sup>x</sup> not any office of vertue more necessary : as nor any thing on the contrary more detestable, then *Ingra-  
titude*. You cannot lay a <sup>y</sup> fouler imputation vpon a man, nor by any accusations in the world render him more odious to the opinions of all men ; then by charging him with vnthankfulnesse. *Ingratum dicas, omnia dixeris* : doe but say, he is an vnthankfull wretch ; you neede say no more, you can say no worse, by any mortall Creature. Verily, euery benefit carrieth with it the force of an *obligation* ; and we all confess it : if we receive but some small kindnes from another we can readily and complementally protest our selues much bound to him for it. Indeede when we say so, we often speake it but of coarse, and thinke it not : but yet whē we do so, we speak more truth then we are aware of. for, if it be in truth a *kindnes* in him, we are in truth & equity bound

bound to him thereby. The common saying is not without ground, *Qui beneficium accepit, libertatem vendidit.* Some men therefore refuse kindnesses and courtesies at other mens hands ; because sooth they will not be beholden to them. Which though it be a peruerse and vniust course, and indeede a high degree of vnbankefulnesse, (for there is vnbankefulnesse, as well in <sup>2</sup> not accepting a kind offer, as in not requiting a good turne;) and therefore also a high degree of folly, (for it is not a foolish thing for a man, out of the bare feare of vnthankfulness one way, to become wilfully vnthankefull another;) though I say, it be a fond and pernicious course in them : yet it argueth withall in them a strong apprehension of the equity of that principle of *Nature* and *Injustice*, which bindeth men that receive benefits *ad aliisq[ue]*, to a necessity of requitall and retribution. Truth it is ; to God our heauenly *Father* first, and then to our earthly \* *Parents*, none of vs can *reddere paria* : none is able to make a full requitall to either of them; especially not to God. But that freeth vs not from the debt of thankfulness, as not to our *Parents*, so neither to God : it rather bindeth vs the faster therewith. The same *Law of Nature*, which teacheth vs to require a good turne to the vttermost, where there is wherewithall to do it, and withall a fare opportunity offered; teacheth vs also where there wanteth either ability or opportunity, to endeauour by the best convenient meanes we can to testifie at least the *thankfulness* of our hearts, and our vnfained desires of requitall. Which <sup>c</sup> desire and endeauour, if euery ingenuous man, and our earthly *Parents*, doe accept off, where they find it, as of the deede it selfe : can we doubt of <sup>d</sup> Gods acceptation of our vnfained desires herein, though infinitely and without all proportion short of a just requitall and retribution ? *David* knew right well, that when a man hath done all he can, he is but <sup>e</sup> an unprofitable seruant, and <sup>f</sup> cannot be profitable unto God, ~~but~~ <sup>g</sup> that is wise maybe profitable to himselfe and his neighbours; and that <sup>i</sup> his goodness, though it might be pleasurable to the *Saints* that are on the earth, yet it could

<sup>2</sup> Non solum is  
gratus debet es-  
se, qui accepit be-  
neficium; verum  
etiam is, cui po-  
testas accipienda  
fuit. Cic.de  
Prouinc.Con-  
sular. Tant te-  
ncordono, quam  
si dimittar onus  
fus. Horat.i.  
Epift.7.  
\* Sirac.7.23.

<sup>e</sup> In beneficio re-  
dendo, plus au-  
imus, quam cen-  
sus operatur :  
magisq[ue] praepon-  
derat benevolen-  
tia, quam possi-  
bilitas, referendi  
minoris, Ambro-  
s.1.offic.32  
<sup>f</sup> ut decem vires  
tamene plan-  
danda volun ac-  
hac ego contentos  
auguror esse  
Deos. Ouid.de  
Ponto.

<sup>g</sup> Luk.17.10.  
<sup>h</sup> Job.22.2.  
<sup>i</sup> Psal.16.2.3.  
Nulla ex nobis  
utilitas Deo spe-  
randa est, Sene.  
4.de ben.c. 3.  
Nec ille collato  
egit, nec nos ei  
quicquam con-  
ferre possumus  
Ibid.cap.9.

# The first Sermon.

not extend unto the Lord ; all this he knew ; and yet knowing withall that God accepteth the will for the deede, and the desire for the performance ; he doubted not to raise vp his language to that key, in *Psal. 116.* <sup>k</sup> *Quid retribuam ?*  
*¶ Psal. 116. 12.*  
<sup>13.</sup> What requitall shall I make ? What shall I render unto the Lord, for all his benefits towards mee ? I will take the cup of salvation, and call upon the name of the Lord. This thankefull heart he knew God valued as a sacrifice : nay, <sup>l</sup> preferred before Sacrifices. For hauing rejected them at *Psal. 8.* <sup>m</sup> [I will not reprove thee for thy sacrifices, &c.] he exacteth this at *Psal. 14.* of *Psal. 50.* [Offer unto God thanksgiving, &c.] God respecteth not so much the calues out of our stalls, or the fruits from of our grounds : as these " *Vitulos labiorum*, these Calues of our lips, as the Prophet ; and these o *Fructus labiorum*, these fruits of our lips, as the Apostle calleth them. [Let us offer the sacrifice of praise to God continually, that is, the fruite of our lips givink thankes to his name, *Heb. 13.*] More then this, in his Mercy hee will not desire : lesse then this, in all reason wee cannot giue. Thankfulnes is an *Act of Justice* : wee are vniust, if wee receiue his good Creatures, and not returne him thankes for them.

## §. 39.

2. Of Religion : a double sanctification of the Creature ;  
<sup>p</sup> *Psal. 50. 23.*  
<sup>q</sup> *1. Sam. 2. 30.*

¶ Vers. 5. bie.

It is not onely an *Act of Justice* : it is an *act of Religion* too ; and a branch of that seruice whereby we do God worship and honour. ¶ *Who so offereth prais*, he honoureth me, *Psal. 50.* verste last. Now looke what honour we giue vnto God, it all redowndeth to our selues at the last with plentifull advantage ; q [ *Them that honour me I will honour.* *1. Sam. 2.* ] Here then is the fruite of this religious Act of Thanksgiving ; that it sanctifieth vnto vs the vse of the good Creatures of God which is the very reason Saint Paul giueth of this present speech in the next verste. Every Creature of God is good, saith he here, and nothing to be refused, if it be received with Thanksgiving : for, saith he there, <sup>r</sup> it is sanctified by the Word of God, and Prayer. Understand not by the Word of God there, his written word, or the Scriptures ; as some yet giue the sense, not without violence

<sup>l</sup> *Mic. 4. 2. Sicut  
temporay de die  
vix omnia i-  
nagis tunc.*

<sup>m</sup> *Xenoph. 1. 8. p. 14.*

<sup>n</sup> *Osee. 14. 2.*

• *Heb. 13. 15.*

to the words, though the thing they say be true: but, more naturally to the construction of the words, and pertinently to the drift and scope of our Apostle therein, understand rather the word of his eternall councell and decree, and of his power and prouidence, whereby he ordereth and commandeth his Creatures in their severall kinds, to afford vs such seruice and comforts, as he hath thought Good. Which sanctifying of the Creatures by the word of Gods decree and prouidence, implyeth two things, the one, respecting the Creatures, that they doe their kindly office to vs; the other respecting vs, that we reape holy comfort from them. For the plainer vnderstanding of both which; instance shalbe giuen in the Creatures appointed for our nourishment: and what shall be said of them, we may conceiue of, and apply vnto, every other Creature in the proper kind thereof.

First then, the Creatures appointed for foode are sanctified by the word of God; when together with the Creature, he giueth his blessing, to goe along with it: by his powerfull word, commanding it, and by that command enabling it, to feede vs. Which is the true meaning of that speech in Deut. 8. alledged by our Sauiour against the Tempter,

<sup>5</sup> *Man lineth not by bread onely but by every Word that proceedeth out of the mouth of God.* Alas, what is Bread to nourish vs without his Word? vnles he say the word, and command the bread to do it, there is no more sap or strength in Bread, then in stones. That power and nutritive vertue which the Bread hath, it hath from his deere; because the word is already gone out of his mouth, that bread should strengthen mans heart. As in the first Creation, when the Creatures were produced in acta primo, had their beings giuen them, and naturall powers and faculties bestowed on them; all that was done by the word of Gods powerfull decree, [ " He spake the word, and they were made; he commanded and they were Created; ] So in all their operations in actu secundo, when they doe at any time exercise those naturall faculties, and doe those offices for which they

S. 40.  
The first  
Way.

<sup>5</sup> Deut. 8. 3.  
Math. 4. 4.

<sup>8</sup> Psal. 104. 15:

<sup>n</sup> Psal. 33. 9.

were

## The first Sermon.

x Heb. 1.3.

y Leuit. 26.26.  
Psal 105.16.  
Exek. 4.16.

z Dan. 1.12.

15.

\* 3.King.19.6.

8.

a Ich. 6.9.12.

b Gen. 41.20.

21.

c Agg. 1.6.

§. 41.

The second

Way.

d Mat. 5.45.

were created ; all this is still done, by the same powerfull Word and decree of God, [ \* *He upholdereth all things by the Word of his power.*, ] As we reade of *Bread* ; so wee often reade in the Scriptures of *y the staffe of Bread* : God sometimes threatneth he will *break the staffe of Bread*. What is that ? *Bread* indeede is the *staffe* of our strength ; it is the very stay and prop of our liues : if God breake this *staffe*, and deny vs *Bread*, we are gone. But that is not all *Bread* is our *staffe* : but what is the *staffe of Bread*? Verily, the *Word of God*, blessing our *Bread*, and commanding it to feede vs, is the *staffe* of this *staffe* : sustaining that vertue in the *Bread*, whereby it sustaineth vs. If God breake this *staffe of Bread*, if he withdraw his *blessing* from the *Bread*, if by his countermaund he inhibit or restraine the vertue of the bread ; we are as farre to sickle *with Bread*, as *without it*. If sanctified with Gods word of blessing ; a little *pulse* <sup>2</sup> and *water*, hard and homely fare shall feede *Daniel* as *flesh and fat and faire*, as the Kings dainties shall his companions : a <sup>3</sup> *eake* and a *cruise* of *water*, shall suffice *Elijah* nourishment enough to walke in the strength thereof <sup>40</sup>. *dayes and nights*: a few <sup>2</sup> *barley loaves* and *small fishes* shall multiply to the satisfying of many thousands, eate while they will. But if Gods word and blessing be wanting ; <sup>5</sup> the *leane Kine* may eate vp the *fat*, and be as thin, and hollow, and ill liking as before : and we may, as the Prophet *Haggay* speaketh, <sup>6</sup> *eate too much and not haue enough*, drinke our fills and not be filled.

This first degree of the Creatures sanctification by the word of God, is a common and ordinary blessing vpon the Creatures ; whereof, as of the <sup>7</sup> *light and dew of heauen*, the wicked partake as well as the Godly, and the *thanklesse* as the *thankfull*. But there is a second degree also, beyond this ; which is proper and peculiar to the *Godly*. And that is, when God not onely by the word of his Power bestoweth a blessing vpon the Creature : but also causeth in the *Echo* of that word to sound in our hearts by the *voice* of his *Holy spirit* ) and giueth vs a sensible tast of his goodness to vs there-

therein: filling our hearts not onely <sup>c</sup> with that joy and gladnes, which ariseth from the experience of the effect, viz. the refreshing of our naturall strength, but also joy and gladnes with more spirituall and sublimē then that, arising from the contemplation of the prime cause, viz. the favour of God towards vs in the face of his Sonne; that which *Daniel calleth the light of his countenance.* For as it is the kind welcome at a friends table, that maketh the *cheare good,* rather then the quaintnes of variety of the dishes, <sup>d</sup> (Super omnia uultus nesciunt boni;) so as that <sup>e</sup> *a dinner of greene herbes with loue and kindnes, is better entertainment then a stalled Oxe with bad lookes:* so the light of Gods favourable countenance, shining vpon vs through these things, is it, which <sup>f</sup> putteth more true gladnes into our hearts; then doth *the cerne, & the wine, and the oyse themselues, or any other outward thing that we doe or can partake.* Now this sanctified and holy and comfortable vse of the Creatures, ariseth also from the word of Gods decree; euен as the former decree did: but not from the same decree. That former issued from the decree of *Common prouidence;* and so belonged vnto all, as that prouidence is common to all. But this *later degree* proceedeth from that speciaall word of Gods decree, whereby for the merits of Christ Iesus, <sup>g</sup> *the second Adam,* he remoueth from the Creature <sup>h</sup> *1. Cor. 15.45* that <sup>i</sup> *curse,* wherein it was wrapped through the sinne of <sup>j</sup> *Gen. 3.17.* the first Adam. And in this the wicked haue no portion; as being *out of Christ:* so as they cannot partake of Gods Creatures; with any solid or sound comfort; and so the Creatures remaine, (in this degree) vnsanctified vnto them. For this reason, the Scriptures stile the <sup>k</sup> *Faithfull Primogenitos,* the first borne; as to whom belongeth <sup>l</sup> *a double portion:* and <sup>m</sup> *Heredes mundi,* heires of the world; as if none but they had any good right thereunto. And St. Paul deriueth our Title to the Creatures from God, but by Christ; <sup>n</sup> [All things are yours, and you are Christs, and Christ is Gods:] as if these things were none of theirs, who are none of Christs. And in the verse before my Text, he

q vers. 3. his.

faith of meates, that <sup>q</sup> God hath created them to be received with thanksgiving of them which believe, and know the truth: as if those that wanted faith and saving knowledge, did but usurpe the bread they eate. And indeede it is certaine, the wicked, haue not right to the Creatures of God, in such ample sort, as the Godly haue. A kinde of Right they haue, and we may not deny it them; giuen them by Gods vngchangeable ordinance at the Creation: which being a branch of that part of Gods image in man, which was of naturall and not of supernaturall grace, might be, and was foully defaced with sinne; but was not, neither could be wholly lost, as hath bin <sup>r</sup> already in part declared. A Right then they haue: but such a right, as reaching barely to the vse, cannot affoord vnto the user true comfort, or sound peace of conscience, in such vse, of the Creatures. For, though nothing be in, and of it selfe vncleane: for Every creature of God is good: yet to them that are vncleane, ex accidenti every creature is vncleane and polluted, because it is thus sanctified vnto them by the word of God. And the very true cause of all this, is the impurity of their hearts, by reason of unbelief. The holy Ghost expressly assigneth this cause, <sup>s</sup> To the pure all things are pure: but to them that are defiled and unbelieveing is nothing pure: but even their mind and conscience is defiled. As a <sup>t</sup> nasty vessell sowreth all that is put into it: so a conscience not <sup>u</sup> purified by faith, casteth pollution vpon the best of Gods Creatures.

<sup>f</sup> Tit 1.15.  
<sup>t</sup> Sincerum est nisi vas, quod-  
cunque infundis  
accedit. Horat.  
1. Epist. 2.  
<sup>u</sup> Fide purifi-  
cans corda.  
Acts 15.9.

S. 42.  
and how this  
belongeth to  
the present  
point.

But what is all this to the Text, may some say: or what to the point? What is all this to the Duty of Thanksgiving? Much euery manner of way: or else blame St. Paul of impertinency: whose discourse should be incohaerent and unjointed, if what I haue now last said were beside the Text. For since the sanctification of the creature to our vse, dependeth vpon the powerfull and good word of God, blessing it vnto vs: that Duty must needes be necessary to a sanctified vse of the creature, without which we can haue no faire assurance vnto our Consciences, that that word of blessing is proceeded out of the mouth of God. And such is this duty of

<sup>r</sup> See before  
§. 14.

of *Thankesgiuing*: appointed by God, as the ordinary meanes, and proper instrument, to procure that word of blessing from him. When we haue performed this sincerely and faithfully; our hearts may then, with a most cheerefull, but yet humble confidence, say *Amen, So be it*: in full assurance that God will joyne his *Fiat* to ours: crowne our *Amen* with his: and to our *So be it* of *Faith & Hope*, adde his of *Power* and *Command*: blessing his *Creatures* vnto vs, when we blesse him for them; and sanctifying their vse to our comfort, when we magnifie his goodnes for the receipt. You see therefore how, as vnseperable & vndivided companions, the Apostle joyneth these two together: the one, as the *cause*: the other, as the *meanes* of the *Creatures* sanctification: [It is sanctified by the Word of God, & Prayer.] By the *Word of Gods* powerfull decree: as the sole efficient, and sufficient cause: and by the *Prayer of Thankesgiuing* (for such *Prayer* he meaneth, as either hath *Thankesgiuing* joyned with it, or else is a part of *Thankesgiuing*, or *Thankesgiuing* a part of it?) by *Prayer* I say and *Thankesgiuing*, as the proper meanes to obtaine it. This is the blessed effect of *Thankesgiuing*, as it is an *Act of Religion*. And thus you haue heard two grand *Reasons*, concluding the necessity of *Thankesgiuning* vnto God, in the receiuing and vsing of his good *Creatures*. The *one*, considering it as an *Act of Justice*: because it is the onely acceptable discharge of that obligation of *debt*, wherein we stand bound vnto God for the free vse of so many good *Creatures*. The *Other*, considering it is an *Act of Religion*: because it is the most proper and conuenient *meanes* to procure from the mouth of God a word of *Blessing*, to sanctifie the *Creatures* to the vses of our liues, and to the comfort of our *Consciences*. This *Thankesgiuning* being an *Act* both of *Justice* and *Religion*: whensoeuer we either receive or vse any good *Creature* of God; without this we are vnjust in the Receipt, and in the Vse prophanie. It is now high time, we should from the premises inferre something for our farther vse and *Edification*.

# The first Sermon.

S. 43.  
The first In-  
ference ; for  
Conviction  
of our un-  
thankfulness  
to God

And the first Inference may be , shall I say for *Triall* ; or may I not rather say , for *Conviction* ? since wee shall learne thereby , not so much to examine our *Thankfulness* , how true it is ; as to discouer our *Unthankfulness* , how foule it is . And how should that discouery cast vs downe to a deepe condemnation of our selues for so much both *Uniustice* and *Prophaneness* ; when we shall finde our selues guilty of so many failings in the performance of such a necessary Duty both of *justice* , and *Religion* ? But we cannot abide to heare on this care : We vnthankfull to God ? farre be that from vs : we scarce euer speake of any thing we haue , or haue done , or suffred ; but we send this clause after it . *I thank God for it.* And how are we vnthankfull , seeing wee doe thus ? It is a true saying , which one faith ; *Thanking* of God , is a thing all men doe , and yet none doe , as they shoulde . It is often in *word* , but seldom in *imo* : it swimmeth often vpon the tip of our tongues , but seldom sinketh into the bottom of our hearts . *I thanke God for it* , is , as many vse it , rather a

\* *Vsu quidam,*  
*magis quā sen-*  
*ſu rel. affecta,*  
*perſenere in ore*  
*multorum grs.*  
*tiarum alium*  
*aduercere eſt.*  
Bern. in Cant.  
ſerm. 13.

\* *By word then a Thanksgiving* : so farre from being an acceptable ſerviſe to God , and a magnifying of his name ; that is rather it ſelue a grievous ſinne , and a taking of his holy name in vaine . But if we will conſider duly and aright , not so much how neare we draw vnto God with our lips , as how farre our hearts are from him when we ſay ſo : wee ſhall ſee what ſmall reaſon we haue , vpon ſuch a ſlender lip-labour to thinke our ſelues diſcharged either of the bond of thankefulneſſe , or from the ſinne of vnthankfulneſſe . *Quid verba audiam, ſentia cum vidiam !* Though we ſay , *I thanke God* , a thouſand and a thouſand times ouer , yet if in our deedes we bewray foule vnthankefulneſſe vnto him : it is but *Profeſſatio contraria facta* : and we doe thereby but make our ſelues the greater and the deeper lyers .

S. 44.  
in ſundry de-  
grees : for  
want of due

Euery ſinne is ſpacious , and diſſufed , and ſpreadeth into a number of branches : this of *Ingratitude* not leaſt . Yet we will doe our beſt to reduce all that multitude to ſome few principall branches . There are required vnto true *Thankfulness* three things ; *Recognition* , *Eſtimation* , *Re-tribu-*

tribution. He that hath receiued a benefit from another, he ought first, faithfully to acknowledge it, secondly, to value it worthily ; thirdly, to endeauour really to requite it. And who so faileth in any of these, is (so farre as he faileth) vnhankfull more or lesse. And doe not some of vs faile in all, and doe not all of vs faile in some of these ? For our more assured, whether Examination, or Conviction ; let vs a little consider how we haue and doe behaue our selues in each of the three respects ; In euery of which, wee will instance but in two kinds ; and so we shall haue sixe degrees of Ingratitude : still holding our selues as close as we can to the present point, concerning our Thankefulnesse or vnthankfulness, as it respecteth the use we haue of, and the benefit we haue from, the good Creatures of God.

And first, we faile in our Recognition, and in the due acknowledgement of Gods blessings. And therein first, and let that be the first degree of our vnhankfulness, in letting so many blessings of his slip by vs, without any regard, or so much as notice taken of them : Whereas knowledge must euer goe before acknowledgement, and Apprehension before Confession. There is a twofold Confession to bee made vnto God : the <sup>a</sup> one, of our sinnes ; the other, of his goodness. That belongeth to Repentance ; this to Thankfulness. Both of them consist in an Acknowledgement : and in both, the acknowledgement is most faithfull, when it is most punctual : and in both, we come to make default, for want of taking such particular information, as wee ought, and might. In our Repentance, we content our selues commonly with a generall Confession of our sinnes ; or at the most, possibly sometimes make acknowledgement of some one or a few groffer falls, which gall our consciences or which the world cryeth shame of : and if we doe that, we thinke we haue made an excellent Confession. So in our Thanksgiving, ordinarily wee content our selues with a generall acknowledgement of Gods goodness and mercies to vs ; or sometimes possibly recount some one or a few notable and <sup>b</sup> Eminent fauours, such as most affect vs, or whereof the

S. 45.  
I. Recogniti-  
on : the first ;

*a Confessio ge-  
mina est : aut  
Piccati, aut  
Laudis. August  
exp. 2. in Ps. 1. 19  
& Tertius deca-  
racterizans recti vo-  
m. i. obsequia  
omnium. Vide  
ibidem in Psal.*

9.

*b Beneficia qua-  
dass magnitudo  
non paritur ex-  
cedere : sed nu-  
mero plura, &  
temporibus di-  
versa effluent.*  
Senec. 3. de be-  
neficiis. 5.

2. 48  
3. 50

## The first Sermon.

world taketh notice : and this is all we doe. But we doe indeed in both these, deale vnfaithfully with God, and with our owne soules. If wee desire to shew our selues truely penitent we should take knowledge (so farre as possibly we could) of *all* our sinnes, small and great (at least the severall species and kinds of them, for the individuals are infinite :) and bring them all before God in the *Confession of Repentance*. And if we desired to shew our selues truely thankfull ; we should take notice (so farre as possibly we could, and in the species at least,) of *all* Gods bles-  
sings, small and great ; and bring them all before him in the *Confession of Praise*. We should euен <sup>c</sup> *Colligere frag-  
menta* gather vp the very *broken meats*, and let nothing be left, those <sup>d</sup> small petty blessings, as we account them : and as we thinke scarce worth the obseruation. Did we so : how many *baskets full* might be taken vp, which we day-  
ly suffer to fall to the ground, and bee lost ? Like Swine vnder the *Oakes*, we grouze vp the *ake-cornes*, and Inouke about for more, and eat them too, and when we have done lie wrouting & thrusting our noses in the earth for more : but neuer lift vp so much as halfe an eye, to the *tree* that shed them. Every *crumme* we put in our *mouthes*, every drop wherewith we coole our *tongues*, the very ayre we continually breath in and out through our *throats* and *nos-  
thrils*, a thousand other such things whereof the very *com-  
monnes* taketh away the *obseruation*, wee receiuie from his fulnesse: and many of these are renewed every *morning*, and some of these are renewed every *minute*: and yet how sel-  
dome doe we so much as take notice of many of these things ? How justly might that complaint which God maketh against the vnthankfull Israelites, be taken vp against vs ? <sup>e</sup> *The Ox knoweth his owner, and the Asse his Masters crib* : but *Israel doth not know*, my people doth not consider.

The second degree of our Vnthankefulnesse to God, and  
that also for want of faithfull Acknowledgement, is : in as-  
cribing the good things he hath giuen vs to our owne de-  
serts, or indeauours, or to any other thing or creature, ei-  
ther

ther in part or in whole, but onely to him. Such things indeed we haue, and we know it too ( perhaps but too well) but we bestirred our selues for them, we beate our braines for them, wee got them out of the fire, and fret for them ; we may thanke our good friends, or we may thanke our good selues for them. Thus doe wee <sup>f</sup> sacrifice vnto our owne nets, and burne incense to our drag, as if by them our portion were fat, and our meate plentious. And as <sup>f</sup> Hab.1.16. Pilate mingled the bloud of the Galileans with their owne sacrifices : so into these spirituall <sup>h</sup> sacrifices of Thanksgiving, <sup>g</sup> Luk.13.1. <sup>h</sup> Psal.50.14. which we offer vnto God, wee infuse a quantity of our owne swinke and sweate, of our owne wit and fore-cast, of our owne power and friends, still some one thing or other of our owne ; and so rob God, if not of all, yet of so much of his honour. This kinde of unthankfulness God both fore-saw and forbad in his owne people, Deut.8. warning them to take heed, verse 17. lest <sup>i</sup> when they abounded in all plenty and prosperity, <sup>i</sup> they should forget the Lord, and <sup>i</sup> Deut.8.14. say in their hearts, my power and the might of my hand hath gotten me this wealth. The very saying or thinking of this was a forgetting of God. <sup>k</sup> But (saith Moses there) thou shalt remember the Lord thy God ; for it is he that giueth thee power to get wealth, &c. The whole Chapter is none other but a warne-word against unthankfulness. All <sup>l</sup> glorying in our selues, all vaine boasting of the gifts of God, or bearing our selues high vpon any of his blessings, is a kind of smothering of the receipt; and argueth in vs a kind of loathnesse to make a free acknowledgement of the giuers boun-ty ; and so is tainted with a spice of unthankfulness in this degree. <sup>m</sup> If thou didst receive it ; why doest thou glory, as if thou hadst not received it ? saith my Apostle elsewhere. Hee that glorieth in that, for which hee euen giueth thankes ; doth by that glorying, as much as hee dareth, reuerse his thankes. The Pharisee, who <sup>n</sup> thanked God hee was not like other men ; did euen then, and by those very thankes, but bewray his owne wretched unthankfulness.

Besides,

<sup>k</sup> Ibid.18.

<sup>l</sup> Est superbia,  
et delitium max-  
imum, ut da-  
tis tanquam in-  
natis ; et in ac-  
cepbris beneficis  
gloriam usurpa-  
re beneficium, Ber-  
nard. de dilig.  
Deo.

<sup>m</sup> 1.Cor.4.7.

<sup>n</sup> Luk.18.11.

S. 47.

II. *Efimius-*  
*et. : the*  
*Third;*

O *Apparet illi*  
*magis pede rei.*  
*dicit ergo i.e.,*  
*enim quis obvi-*  
*us, Senec. 2. de*  
*ben 1 - gerent-*  
*nre eo, qui, ut*  
*egi cognoscere,*  
*namus quique*  
*C<sup>r</sup>ingratig<sup>r</sup>us*  
*perirent; et ob-*  
*luriscentur. Ibi,*

g.  
p *Nec vero quē*  
*quem scū au-*  
*dūni oblitum,*  
*quo loco theſſa-*  
*rum obliſſer:*  
*Omnia, quā chri-*  
*tant, memine-*  
*re: ratiōne nra*  
*confitata, qui*  
*libi, quibus iſſi*  
*debeant. Cic de-*  
*sene&c.*

q Deut. 8, 14.

r Psal. 103, 2.

/ Gen. 41, 9.

s Gen. 40, 23.

Besides a faithfull Recognition, in free acknowledging the benefit received ; there is required vnto thankfulness a just Estimation of the benefit, in valuing it, as it deserueth : Wherein we make default, if either we value it not at all, or undervalue it. The third Degree then of our Ingratitude vnto God, is the Forgetfulness of his benefits. When we so easily forget them, it is a signe we let ought by them. Every man readily remembreth thole things, he maketh any reckoning of: insomuch that, althoough old age be naturally forgetfull, yet <sup>2</sup> Taily laith, he never knew any man soold as to forget where he had hid his gould, or to whiche he had lent his monyes. In Deut. 8 Moses warneth the people, (as you heard) to <sup>4</sup> beware, lest being full they should forget the Lord that had fed them : and David stirreth vp his soule in Psal. 103. to <sup>5</sup> blesse the Lord, and <sup>6</sup> nec to forget any of his benefits. We all condemne Pharaohs Butler of vnthankfulness to Joseph, (and so we may well doe ; for he afterwards condemned himselfe for it :) in that having received comfort from Joseph, when they were fellowprisoners, he yet <sup>7</sup> forgot him when he was in place where, and had power and opportunity to requite him. How inexcusable are wee, that so condemn him ! seeing wherein we judge him, we condemn our selues as much, and much more : for we doe the same things, and much worse. Hee forgot Joseph, who was but a man like himselfe : we forget God. He had received but one good turne : we many. It is like he had none about him to put him in mind of Joseph ; for as for Joseph himselfe we know he lay by it, and could haue no accessie : we haue God himselfe dayly rubbing vp our memories, both by his word and Ministers, and also by new and fresh benefits. He, as soone as a faire occasion presented it selfe, contest his fault, and remembred Joseph ; thereby shewing his former forgetfulness to haue proceeded rather from negligence then Wilfullnes : we after so many fresh remembrances and blessed opportunities, still continue in a kind of wilfull and confirmed resolution, still to forget. Well may we forget these private and

and smaller blessings ; when we begin to grow but too forgetfull of those great and publique Deliverances God hath wrought for vs. Two great deliverances in the memory of many of vs, hath God in his singular mercy wrought for vs of this Land ; such as I thinke, take both together, no Christian age or Land can paralell : One formerly, from a forreine Invasion abroad ; another since that, from an hellish Conspiracy at home : both such, as wee would all haue thought, when they were done, should neuer haue bin forgotten. And yet, as if this were *Terra Oblitionis*, the land where all things are forgotten ; how doth the memory of them fade away, and they by little and little grow into forgetfulness ! Wee had almost loued, to see Eighty-eight almost quite forgotten, and buried in a perpetuall Amnestie ; ( God be blessed who hath graciously preuented, what we feared herein : ) God grant that we, nor ours, euer liue to see Nouembers fifth forgotten, or the solemnity of that day silenced.

A fourth Degree of vnthankfulness is, in vndervaluing Gods blessings, and lessening the worth of them. A fault whereof the murmuring *Israelites* were often guilty : who although they were brought into a " good Land, flowing with milke and hon ey, and abounding in all good things both for necessity and delight ; yet as it is in \* *Psal. 106*. They thought scorne of that pleasant Land : and were euer and anon and vpon euery light occasion repining against God and against *Moses* ; alwayes receiuing good things from God, and yet alwayes discontent at something or other. And where is there a man among vs that can wash his hands in innocency, & discharge himselfe altogether from the guilt of vnthankfulness in this kind ? Where is there a man so constantly and equally content with his portion ; that hee hath not sometimes or other either grudged at the leannessse of his owne, or enuyed at the fauresse of anothers Lot ? Wee deale with our God herein, as *Hiram* did with *Salomon*. *Salomon* gaue him twenty Cities in the land of Galilee : but because the Countrey was low and deepe ( and

S. 48.  
and Fourth  
degree.

*u Exod. 3:8.*

\* *Psal. 106. 24*

¶ King. 29. So in all likelihood the more fertile for that,) y they pleased  
 ¶ 13. him not ; and he said to Salomon, What Cities are these thou  
 hast given me ? and hee called them Cabul ; that is to say,  
 dirty. So are wee witty to eauill and to quarrell at Gods  
 guifts ; if they be not in euery respect such, as wee in our  
 vaine hopes, or fancies, haue ideated vnto our selues. This  
 is dirty ; that barren : this too solitary ; that too populous :  
 this ill-Woodded ; that ill-Watered : a third ill-ayred, a fourth  
 ill-neighboured. This z grudging and repining at our por-  
 tions, and faulting of Gods guifts, so frequent among vs,  
 argueth but too much the vnthankfulness of our hearts.

*S. 49.*  
**III. Retri-**  
**bution : the**  
**Fifth ;**

*¶ 2*  
*See before,*  
*§. 38.*

*¶ 2.Sam. 9.1.*

The last thing required vnto *Thankfulness*, (after a  
 faithfull Acknowledgement of the receipt, and a just Valua-  
 tion of the thing receiuied :) is *Retribution* and *Requitall*.  
 And that must be *reall*, if it be possible : but at the least, it  
 must be *votall*, in the Desire and Endeavour. And herein  
 also (as in both the former,) there may be a double faile :  
 if, hauing receiuied a benefit, we requite it either *not at all*,  
 or *ill*. Not to haue any care at all of Requitall, is the *fifth*  
 degree of Vnthankfulness. To a Requitall (as you <sup>a</sup> heard)  
*Justice bindeth vs* : either to the party himselfe that did vs  
 the good turne, if it may be, and bee either expedient or  
 needfull ; or at the least, to his. *David retained such a grate-*  
*full memory of Jonathans true friendship and constant af-*  
*fection to him ; that after he was dead and gone, he heark-*  
*ned after some of his good friends, that he might requite*  
*Jonathans loue by some kindestesse to them, b [Is there yet*  
*any left of the house of Saul, that I may shew him kindnesse for*  
*Jonathans sake ?]* And surely hee were a very vnthankfull  
 wretch, that hauing bin behoden to the *Father*, as much  
 as his life and liuely-hood is worth, would suffer the *Son*,  
 of so well deseruing a father to perish, for want of his  
 helpe ; and would not straine himselfe a little euen beyond  
 his power (if need were) to succour him. Indeed to God, as  
 we heard, we can render nothing that is worthy the name  
 of *Requitall* : wee must not so much as thinke of that. But  
 yet somewhat we must doe, to expresse the true and vnfai-

ned

ned thankfulness of our hearts : which, though it bee nothing lesse, yet it pleaseth him for Christ's sake to interpret as a Requitall. And that to *Him*; and *His*: To *Him*, by seeking his *glory*, to *His*, by the fruites of our Christian *Charity*. We aduenture our states and liues, to maintaine the honour and safety of our *Kings* in their just warres ; from whom perhaps we never receiued particular favour or benefit, other then the common benefit and protection of *subjects*. And are we not then foulely ingratfull to *God*, to whose goodness we owe all that wee haue or are ; if for the aduancement of his *glory* and the maintenance of his *truth*, we make dainty to spend the best and most precious things we haue, yea though it be the dearest *hart-bloud* in our bodies ? But how much more vngratefull, if we thinke much, for his sake to forgoe liberty, lands, liuings, houses, goods, offices, honours, or any of these smaller and inferiour things ? Can there be greater vnthankfulness, then to grudge him a *small*, who hath given vs *all* ? In these yet peaceable times of our *Church* and *state* ( *God* be thanked) we are not much put to it : but who knoweth how soone a heauy day of *tryall* may come, ( we all knew it cannot come sooner, or heauier, then our sinnes haue deserued ; ) wherein woe, woe to our vnthankfulness, if wee doe not freely and cheerfully render vnto *God* of those things he hath given vs, whatsoeuer he shall require of vs. But yet euen in these peaceable times there want not opportunities, whereon to exercise our *thankfulness* ; and to manifest our desires of requitall : though not to *him*, yet to *his*. To his *servants* and *children* in their afflictions ; to his poore distressed *members* in their manifold necessities.

These opportunities we never did, we never shall want, according to our Sauicours prediction, or rather promise, *c Panperes semper habibitis, The poore you shall alwaies haue with you, as my deputy-receivers ; but mee (in person) ye shall not haue alwaies.* And what we doe, or not doe, to *d these*, whom he thus constituted his *deputies*, he taketh it as done, or not done vnto *himselfe*. If when

*c Math.26.11.*

*d Math.25.40*

*45.*

## 'I be first Sermon.

God hath giuen vs prosperity, we suffer these to be distresed, and comfort them not, or *victuals*, to perish, and feede them not ; or *cloathing*, to sterue, and cover them not ; or *power*, to be oppressed, and rescue them not ; or *ability* in any kind, to want it, and release them not : Let vs make what shewes we will, let vs make what profession we will of our thankefulnesse to God, what we deny to these, we deny to him ; and as we deale with these, if his case were theirs (as hee is pleased to make their case his) wee would so deale with him. And what is to bee vnthankfull, if this bee not ?

S. 50.  
and Sixt<sup>h</sup>  
degree.

Chron. 24.

22, 23.

And yet behold vnthankefulnesse, more and greater then this : vnthankfulnes in the sixt<sup>h</sup>, and last, and highest, and worst degree. We require him euill for good. In that other we were *uniusit* ; not to require him all : but *imurious* also in this, to require him with ill. It sticketh vpon King *Ioash* as a brand of infamy for euer, that he slew *Zachary* the sonne of *Iehoiada* the high Priest, who had bin true and faithfull to him both in the getting of the Kingdome, and in the administration of it : recorded to all posterity, 2. Chron. 24. Thus *Ioash* the King remembred not the kindnesse which *Iehoiada* the father had done him, but slew his sonne : and when he dyed, he said ; *The Lord looke vpon it, and require it.* And it was not long, before the Lord did indeed looke vpon it, and require it : the very next versc beginneth to lay downe the *vengeance* that God brought vpon him for it. And yet compared with ours, *Ioash* his ingratitude was nothing. *Iehoiada* was bound as a *subject* to affise the right heyre : God is not bound to vs ; he is a *debter* to none. *Ioash* had right to the Crowne before *Iehoiada* set it on his head : we haue no right at all to the *Creature*, but by Gods guift. *Ioash* though he dealt not well with the sonne, yet he euermore esteemed the father so long as he liued, and was aduised by him in the affaires of his kingdome : we rebell eu'en against God himselfe, and cast all his counsels behind our backs. *Ioash* slew the sonne ; but he was a mortall man and his *subject*, and he had giuen him (at least as he apprehen-

hended it) some affront and prouocation: we by our sinnes  
and disobedience crucifie the sonne of God, <sup>f</sup> the Lord <sup>f</sup> symb. Nicen.  
and givere of life, by whom and in whom and from whom  
we enjoy all good blessings, and of whom we are not able  
to say that euer hee dealt vnkindly with vs, or gaue vs the  
least prouocation. But as <sup>g</sup> Ifrael (whom God calleth <sup>g</sup> Je-  
shurun, compareth to an heifer fed in large and fruitful pa-  
stures,) going alwayes at full bit, grew fat & wanton, and  
kicked with the heele : so we, the more plentifull God hath  
heaped his blessings vpon vs, the more wantonly haue wee  
followed the swinge of our owne hearts, and the more <sup>contemnously</sup>  
spurned at his holy Commandements. It was  
a grieuous bill of complaint, which the Prophet in the name  
of God preferred against Israel in *Osee*, 2. that his <sup>h</sup> corne  
and wine, & oyle, and the siluer and gold which he had giuen  
them they employed in the seruice of *Baal* an abominable  
Idoll. If when God giueth vs <sup>i</sup> wit, wealth, power, autho-  
ritie, health, strength, liberty, euery other good thing ; in  
stead of *using* these things to his glory, and the comfortable  
reliefe of his seruants, we *abuse* them. Some or all, to the  
seruice of those *Idols* which we haue erected to our selues  
in our hearts; to the maintainance of our pride and pompe,  
making *Lucifer* our God ; of our pelfe and profits, making  
*Mammon* our God ; of our swinish pleasures and sensua-  
lity, making our <sup>i</sup> belly our God ; are we not as deepe in  
the bill as those *Israelites* were ? as *vnift*, as they ? as pro-  
phane, as they ? as *vnhankefull* every way, as they ? Flatter  
wee not our selues : Obedience to Gods commandements,  
and a sober & charitable use of his Creatures, is the best and  
surest evidence of our thankefulnesse to God, and the fai-  
rest requitall we can make for them. If we withdraw our  
obedience, and fall into open rebellion against God ; if wee  
abuse them, in making them either the *occasions* or instru-  
ments of sinne to the dishonour of God, and damage of his  
seruants: we repay him <sup>ii</sup> and vnworthily for the *good* we  
haue receiued, and are guilty of *vnthankefulnesse* in this  
foulest and highest degree.

Now we haue scene what we are : let vs say the worst we can by vnthankfull ones ; call them *wretches, cayffes, churles*, any thing ; *loade them with infamies, disgraces, contumelies* ; *charge them with iniustice, prophanenesse, Atheisme* ; *condemne them, and with them the vice it selfe, Vnthanekefullnesse* to the pit of Hell ; doe all this, and more , and spare not; and as *David did at Nathans parable*, when we heare any case or example of ingratitude in any of the former degrees, whether *really done, or but in a parable pronounced sentence vpon the guilty,* *"The man that hath done this thing shall surely die.* But withall let vs remember, when we haue so done, that our hearts instantly prompt vs what

K 1. Sam. 12.5.

l Ibid. 7.

m Agg. 1.6.

*Nathan told David, "Thou art the man. Wee, we are the men, We are these vnthankfull ones : Vnthanekefull to God, first in passing by so many of his blessings without taking any consideration of them ; Vnthanekefull secondly, in ascribing his blessings wholly or partly to our selues, or any other but him ; Vnthanekefull thirdly, in valuing his blessings so lightly as to forget them ; Vnthanekefull fourthly, in diminishing the worth of his blessings, and repining at our portion therin ; Vnthanekefull fifthly, in not rendering to him & his according to the good he hath done for vs ; but sixthly and most of all *vntankefull* in requiting him euill for good , and hated for his good will. Dealing thus with him, let vs not now maruaile, if he begin to deale something strangely , and otherwise then he was wont with vs. If he deny vs his Creatures, when we want them, if he take them from vs when we haue them; if he withhold his blessing frō them that it shall not attend them ; if wee find small comfort in them, when we vse them ; if they be vnanswering our expectatiōns, when we haue bin at some paines and cost with them : if as the Prophet speaketh, "We ſowe much and bring in little, We eate and haue not enough, We drinke and are not filled, We cloath vs and are not warme, and the wages wee earne we put into a bag with holes : if any of these tylings befall vs ; let vs cease to wonder thereat : our selues are the cauſers of all our woe. It is our great *Vnthanekefullnesse* that blaſeth-*

steth all our endeauours; that leaueneth with sowrenesse whatsoeuer is sweete, and turneth into poysone whatsoeuer is wholesome in the good Creatures of God. It is the " Word " Vers. 5. bis. of God, and Prayer that sanctifieth them to our vse; and they are then good, when they are receiued with Thankes-giving: so long as we continue Vnthankefull; we are vaine if we looke for any sanctification in them, if we expect any good from them.

I haue now done with my first Inference, for Tryall, or rather Conniction: I adde a second of Exhortation. The Duty it selfe being so necessarie as we have heard; Necessary, as an Act of Justice for the receipt of the Creature: and necessary, as an act of Religion for the sanctifying of the Creature: how should our hearts be enflamed with a holy desire, and all our powers quickened vp to a faithfull endeavour, consonably to performe this so necessary a duty? One would thinke that very necessity, together with the consciousness of our former vnthankefulnesse, should in all reason be enough to worke in vs that both desire and endeavour. In all reason, it should so: but wee are vnreasonable; and much a doe there is to perswade vs to any thing that is good, euen when we are perswaded. Wherefore to enforce the exhortation more effectually, I must haue leaue to presse the performance of this duty vpon your Consciencies, with some farther Inducments, and important Considerations.

Consider first, the Excellency of the Duty. There are but three heads, whereto we referre all that is called good: *Fucundum, Vtile, Honestum*, Pleasure, Profit, and Honesty. There is nothing desireable or louely, but in one or other of these three respects. Each of these singly we account good: but that excellently good, wherein they all concurre. We loue things that will giue vs delight; sometimes when their is neither profit, nor credit in them: we loue things that will bring vs profit; though possibly neither delightful greatly, nor seemely: and we loue things that wee thinke will doe vs honesty, often times without regard either of

S. 42: The second Inference, of Exhortatio; with sundry Motives to Thankeful- nesse.

S. 53: viz. 1. The excellency of the Dutie.

plea-

pleasure or profit. How should we then be affected to this duty of giving thankes, and singing praises vnto our God; wherein all these doe joyntly concurre, and that also in an excellent measure. *Dania* hath wrapped them all together in one verse, in the beginning of Psal. 147. o Praise ye the Lord, for it is good; yea it is a pleasant thing, and praise is comely. It is good, it will bring you profit; it is pleasant, it will affoord you delight; and it is comely, it will do you honestie: and what can heart wish more? Againe, many good vertues and graces of God in vs, shall expire together with vs: which though they be eternall in their fruit and reward, yet are not so as to their proper actes; which after this lite shall cease, because their shall be neither neede nor vse of them then.

p 1.Cor.13.8. ¶ Whether there be Prophesies, they shall faile; or whether there be tongues, they shall cease: or whether there be knowledge, it shall vanish away. There shall bee no vse of taming the flesh by Fasting, or of supplying the want either of others by Almes, or of our selues by Prayer. Nay euen Faith and Hope themselues shall haue an end: for wee shall not then need to belieue, when we shall see: nor to expect, when we shall enjoy. But gining of thankes, and praise, and honour, and glory vnto God, shall remaine in the kingdome of heauen and of glory. It is now the continuall blessed q exercise of the glorious Angels and Saints in heauen: and it shall be ours, when we shall be translated thither. O that we would learne often to practice heere, what we hope shall be our eternall exercise there! O that we would accustome our selues, being filled in the spirit to speake to our selues in Psalms and hymnes and spirituall songes, singing and making melody in our hearts to the Lord: gining thankes alwayes for all thinges vnto God and the Father, in the name of our Lord Iesus Christ: as speaketh our Apostle, Ephes. 5.

s. 54.  
2. The conti-  
nuance of  
Gods bles-  
sings.

Consider secoundly, the multitude and varietie and continuance of Gods blessings: and let that prouoke thy thankfulness. If thou hadst receiued but one or a few benefits: yet thankes were due euen for those few, or for that one, more

more then thou art able to returne. But what canſt thou alledge, or how excuse thy vntankefulneſſe: when his mercies are renewed every morning, nay every moment, when he is euer <sup>a</sup> opening his hand, and powring out his blessings, and <sup>b</sup> loading and euen ouerwhelming thee with his benefits: as if he did vye with thee, and would haue thee ſee, how eaſily he can overcome thy evill with his goodneſſe, and infinitely out-strip thine infinite ingratitude with his more infinite munificence! His Angels are about thee, though thou knowest it not: from a thouſand vnkownne dangers hee deliuereſt thee, which thou ſuſpectedſt not: hee ſtill continueth his goodneſſe vnto thee, and reprimeth thy deſtruſion, though thou deſeruediſt it not. What ſhould I ſay more, thy very life and being thou oweſt to him <sup>c</sup> in whom wee all live and move, and haue our beeing: thence reſolute with holy David, to ſing vnto the Lord, <sup>d</sup> as long as thou liueſt; and to ſing praise vnto thy God, whiileſt thou haſt thy beeing. Many and continuall receipts, ſhould prouoke many and continuall thankes.

Consider thirdly, thy future neceſſities. If thou wereſure of that thou haſt, that thou and it ſhould continue together for euer, and never part; and that thou couldeſt make prety ſhift to liue vpon the olde ſtocke hereafter, and never stand need to him for more: there might bee ſo much leſſe neede to take care for giuing thankes for what is paſt. But it is not ſo with any of vs: of what wee haue, we are but *tenants at courteſie*, and we ſtand continually vpon our good behauour, whether wee ſhall hold of him any longer, or no: and much of our future hapineſſe ſtandeth vpon our preſent thankefulneſſe. And with what face can wee craue to haue more, (and yet more wee muſt haue, or we cannot ſuſt) if we bee not thankfull for what wee haue? <sup>e</sup> Peremptoria reſ eſt ingratiudo, ſaith Saint Barnard, it cutteſt it of all kindneſſe. <sup>f</sup> Ventus vreus & exiccans: like that <sup>g</sup> ſtrong Eaſt-Winde which in a night dryed vp the Red ſea; it

<sup>f</sup> Omni momen-  
to me tibi obli-  
gas, dum omnia  
momenta inibi  
tua magna be-  
neſcia praefas.

August. Solil.

cap. 18. Tis nu-  
mera, qua fine

intermissione di-  
ebus ac noctibus

(Dij) fundunt.

Senec. 4. de be-  
neſ. 3.

<sup>g</sup> Psal. 145. 16.

<sup>h</sup> Psal. 68. 29.

<sup>i</sup> Act. 17. 28.

<sup>j</sup> Psal. 104. 33

S. 55.  
3. Our fu-  
ture Neceſ-  
ſities.

<sup>a</sup> Bern. Serm. 79

<sup>b</sup> August. 50.  
lloq. c. 18.

<sup>c</sup> Exod. 14. 31.

*Gratiarum cef-  
sat decursus, v-  
bi recursus non  
fuerit Bern.  
serm.40.*

*d Eccl 1.7. su  
reddantur ori-  
gine fluenta gr.1.  
tie, ut rverius  
fluant. Bern.  
serm.89.*

*e Alioquin, nisi  
ad fontem rede-  
ant, exiccantur.  
Bern, ibid.*

*f Gen.28.12:*

*g Horat. I. E-  
pist. 1.  
hi hui' om' rois  
q' d'orion & x'a-  
e'j'os j'ri'as,  
xai e'j'os t' i' m'c-  
e'j'os tu'x'is iau-  
n'is molli' q'g-  
e'j'os n'q'os, tuo'  
gapp'ias. (chrys.  
in Gen. Rom. 26  
πλογέας, & θεον,  
ερειπετων αυτον  
κατίσπου μηχα-  
νης θλογιας.  
Ibid. Rom. 25.*

holdeth of the stremes of Gods bounty from flowing, and dryeth vp those channels whereby his mercies were wont to be conueyed vnto vs. Certainly this is one espe- ciall cause, why God so often sayeth vs *Nay*, and sendeth vs away empty when we aske ; euен because we are so little thankefull to him for former receipts. The <sup>d</sup> Rivers returne all their waters to the Sea, from whence they had them : and they gaine this by the retурne, that the sea feedeth them againe, and so by a continuall fresh supply preserueth them in perpetuall being and motion. If they should <sup>e</sup> withhold that tribute, the Sea would not long suffice them nourishment. So wee by giuing, receive ; and by true paying the old debt, get credit to runne vpon a new score, and provoke future blessings, by our thank- fulnesse for former : as the Earth by sending vp vapours backe to Heaven from the dew shoo hath receiuied thence, filleth the bottles of heauen with new moyiture, to bee powred downe vpon her againe in due season in kindly and plentifull showers. By our Prayers and Thankesgiuings wee erect a Ladder, like that which <sup>f</sup> Ia- cob saw, whereon the Angels ascended and descended ; wee preserue a mutuall entercourse betwixt heauen and earth ; and wee maintaine a kinde of continuall trading as it were betwixt God and vs. The Commodities are brought vs in , they are Gods blessings : for these wee traffique by our Prayers and Thankesgiuings. Let vs therefore deale squarely, as wise and honest marchants should doe. Let vs keepe touch, and pay : it is as much as our credit is worth. Let vs not thinke to haue Com- modities still brought vs in, and wee send none out, <sup>g</sup> *Omnia te adversum spectantia* this dealing cannot hold long. Rather let vs thinke, that the quicker and speedier and more returns we make, our gaines will be the greater : and that <sup>h</sup> the oftner wee pray and praise God for his blessings, the more we secure vnto our selues both the continuance and the increase of them.

Consider

Consider fourthly thy misery, if thou shouldest want those things, which God hath giuen thee. <sup>a</sup> Carendo magis quam fruendo. Fooles will not know that true worth of things but by wanting, which wisemen had rather learne by having them. Yet this is the common folly of vs all: Wee will not *prise* Gods blessings as we should, till he for our vnthankfulness take them from vs, and teach vs to value them better before we haue them againe. We repine at Gods great *blessings*; we grudge at his gentle *corrections*; judging these to be *heavy*, thole too *light*: We thinke our very *peace* a burden, and complaine of *plenty* as some would doe of *scarcity*; and vndervalue the blessed *liberty* we haue of treading in his Courts, and partaking his holy *Ordinances*; and all this, because by his great goodness wee haue so long enjoyed them: and this is our guise in every other thing proportionably. Did we but feele a while the miseries of our neighbour Countries, who want the blessings which we thus slight; or could wee but *fore-thinke* what our misery should be, if we (as they) had our throates euer before the *sword*, or were walled with extreme *famines* and *pestilences*, or liued eyther in *thicke darkenesse*, without the *Gospell*, or vnder *cruell persecution* for it. Did we thus; though our hearts were as *hard and cold* as stones, it could not be but those thoughts would *soften* them, and *enflame* them to magnifie and blesse the holy name of God for our long and present *peace*, for that measure of *plenty* what euer it be which we yet haue, and for the still continued *liberty* of his glorious *Gospell* and sincere *worship* among vs. God grant, that from our wretched vnthankfulness, he take not just occation, by taking these great blessings from vs, to teach vs at once both how to *use* them better and how to *value* them better.

Consider fifthly, the *Importunity* with God, when thou wantest anything; and according to that proportion thy thankes, when thou hast it. I remember what *Bernard* writeth of the Popes seruants and Courtiers in his time:

<sup>b</sup> Importuni ut accipiant, inquieti donec acceperint, ubi  
I 2 acce-

§. 56.  
4. Our mis-  
ery in Wan-  
ting.

<sup>a</sup> οὐδὲ κανοὶ γρά-  
ματα, τελεῖ,  
χρεῖσι Ἐπίτι-  
κη ἴστοι, τελεῖ  
τε εἰδάν. Tum  
deniq; homines  
nob̄a intelligi-  
mus bona, Quā,  
qua in potestate  
habuimus, et  
amissimus. Plau-  
ia Captiu. I. 2.

§. 57.  
5. Our im-  
portunity in  
asking.  
<sup>b</sup> Bern lib. 4 de  
Consid ad Eugē.

## The first Sermon.

ceperint ingrati. When Suiters come to the Popes Court with their busynesses, the Courtiers and Officers lye in the wind for them, greedily offering their seruice, and neuer quiet with them till they haue got something : but by that they haue got the money , they haue forgot the man, and hauing first serued their owne turne, they then leaue the busynesse to goe which way it will. Not much vnlike is our dealing with God. When we <sup>c</sup> would haue something, some outward blessing conferred, or some outward calamity removed, (for these thanklesse deuotions seldom looke farther, then after these outward things ; ) we are as S. Chrysostome speaketh <sup>d</sup> ἀριστεροί μηνες, very eager and earnest with God, wee must haue no Nay, we wrastle with him and that stoutly, as if we would out wrestle <sup>e</sup> Jacob for a Blessing, and we will not let him goe till we haue obtained it. But <sup>f</sup> μετὰ τὸ λαβεῖν οὐ πλανῶμεν, saith Chrysostome there, when our turne is serued, and we haue what we would haue; by and by, all our deuotion is at an end, we neuer thinke of thankes. All the tenne Lepers begged hard of Christ for a cleansing : the Text saith, <sup>f</sup> They lift up their voyces; they were all lowd enough, whilst they were suitors. Sed ubi nouem? there returned not to give God thankes for their cleansing, of the whole tenne any more then barely one single man. It is our case just. When we want any of the good Creatures of God for our necessities, wee <sup>g</sup> open our mouthes wide, till hee <sup>h</sup> open his hand, and fill them with plentiousnesse : but after, as if the filling of our mouthes were the stopping of our throats, so are wee speechlesse and heartlesse. Shame we to bee so clamorous, when we craue from him; and so dumbe, when we should giue him thankes.

S. 58.

6. The free-  
doms of the  
guift.<sup>i</sup> Bern. in Psal.  
Qui habitas.

Serm. 34.

<sup>k</sup> Gen. 32.10,

Consider lastly, how freely God hath giuen thee, what hee hath giuen thee. <sup>i</sup> Dupliciter gratis, saith Bernard: *Sine merito; sine labore.* Freely both wayes: freely, without thy desert; and freely, without so much as thy paines. Freely first, without thy desert. Jacob, a man as well deseruing as thou, yet confess himselfe <sup>k</sup> not worthy of the least of all Gods mercies. And St. Paul cutteth off all challenge

<sup>1</sup> Rom.ii.35.

lence of desert, by that interrogatory, <sup>1</sup> Who hath first giuen him, and it shall be recompenced him? as who should say, No man can challenge God, as if he owed him ought. If hee haue made himselfe a debtor to vs by his Promise, (and indeed he hath so made himselfe a debtor to vs;) yet that is still gratis, and for nothing: because the promise it selfe was free, without eyther <sup>m</sup> debt in him, or desert in vs. Nay more, God hath bin good to vs, not onely when wee had not deserued it; but (which still more magnifieth his boun-ty, and bindeth vs the stronger to be thankfull,) when we had deserued the quite contrary. And how is it possible we should forget such his vnspeakable kindnesse, in giuing vs much good when we had done none, nay in giuing vs much good, when we had done much ill? And as he gaue it *sine merito*; so *sine labore* too: the Creature being freely bestowed on vs, as on the one side not by way of reward for any *desert* of ours; so neither on the other side by way of *wages* for any *labour* of ours. To shew that God giueth not his *Blessings* for our *labour* merely: hee sometimes giueth them not, where they are laboured for; and againe he giueth them somtimes, where they are not laboured for. If in the ordinary dispensation of his Prouidence, hee bestow them vpon them that labour, as *Salomon* saith, <sup>n</sup> The diligent hand maketh rich; and seldoime otherwise, for <sup>o</sup> he that will not labor, it is fit he should not eate: yet that labor is to be accounted but as the *meanes*, not as a sufficient *cause* thereof. And if wee digge to the roote, we shall still finde it was *gratis*: for cuen that power to labour was the gift of God; <sup>p</sup> It is God that giueth thee power to get wealth. Yea in this sence, <sup>q</sup> Nature it selfe is *Grace*; because giuen *gratis* and freely, without any labour, preparation, disposition, desert, or any thing at all in vs.

All these considerations; the Excellencie of the Dutie, the continuance of Gods bleffings, our future Necessity, our Misery in wanting, our Importuniry in Craving, his free liberality in bestowing, should quicken vs to a more con- scionable performance of this so necessarie, so just, so reli-

in Nulla D:o  
dande beneficij  
causa est. Sen.4  
de bene. 3. Ego  
robur Spontane-  
as esse numinū  
benignitatis,  
utroq; ab his  
fluere inexpecta-  
ta benivolentia  
munera. Arnob.  
contr. Gent.  
lib. 3. Deus  
nulli debet ali-  
quid: quia omni-  
nia gratuito  
præstat. Et si  
quisquam diceret,  
ab illo aliquid  
debere meritis  
suis; certe ut  
esset non ei debet  
batur: non enim  
erat, cui debere-  
tur. August. 3.  
de lib. arb. 16.  
<sup>n</sup> Prou.13. 24;  
& 13. 4.  
<sup>o</sup> 2. Thes. 3. 10  
<sup>p</sup> Deut. 8. 18.  
<sup>q</sup> See before,  
Serm 3. ad Cler.  
§. 18.

§. 59.  
The third In-  
ference; for  
Direction:  
by removing

the impedi-  
ments of  
Thankful-  
nesse.

gious a Duty. And thus having scene our vnthankfulness discovered in sixe points, and heard many Considerations to prouoke vs to thankfulness : it may be we haue scene enough in that to make vs hate the fault, and we would faine amend it ; and it may be we haue heard enough in this, to make vs affect the duty, and we would faine practise it, may some say, but we are yet to learne how. The duty being hard, and our backwardnes great ; what good course might be taken, effectually to reforme this our so great backwardnes, and to performe that so hard a duty ? And so you see, my second Inference, for exhortation; breedeth a third, and that is for direction : which for satisfaction of those men that pretend willingnes, but plead ignorance, I should also prosecute, if I had so much time to spare. Wherin shold be discouered, what the principall Causes of our so great Vnthankfulness ; which taken away, the effect will instantly and of it selfe cease. Now those Causes are especially, as I conceiue, these five . viz. 1. Pride, and Selfeloue; 2. Envy, and Discontentment; 3. Riotousnesse, and Epicurisme; 4. Worldly Carefulness, and immoderate desires; Carnall Securitie, and foreflowing the time. Now then, besides the application of that which hath alreadie beeene spoken in the former Discoueries and Motives; (for every Discouery of a fault, doth virtually containe some meanes for the correcting of it, and euery true Motive to a duty, doth virtually containe some helpe vnto the practise of it :) besides these I say, I know not how to prescribe any better remedies against vnthankfulness, or helpe vnto thankfulness ; then faithfully to striue for the casting out of those sinnes, and the subduing of those Corruptions in vs, which canse the one, and hinder the other. But because the time, and my strength are neere spent : I am content to ease both my selfe and you by cutting of so much of my prouision, as concerneth this Inference for Direction ; and desire you that it may suffice for the present, but thus to haue pointed at these Impediments, and once more to name them. They are Pride, Envy, Epicurisme, Carefulness, Securitie.

„ I place *Pride*, where it would be ; the formost, because  
 „ it is of all other <sup>a</sup> the principall impediment of Thanke-  
 „ fulnes. Certainly there is no one thing in the world, so  
 „ much as *Pride*, that maketh men vnthankefull. Hee that  
 „ would be truely thankfull, must haue his eyes vpon both;  
 „ the one eye vpon the *Guift*, and the other vpon the *Giuer*:  
 „ and this the proud man neuer hath. Either through  
 „ b selfe-loue he is starkeblind, and seeth neither : or else  
 „ through *Partiality*, he winketh on the one eye, and will  
 „ not looke at both. Sometimes he seeth the *Guift* but too  
 „ much, and boasteth of it : but then he forgetteth the *Gi-*  
 „ *uer*; he <sup>c</sup> boasteth, as if hee had not received it. Some-  
 „ times again he overlooketh the *Guift*, as not good enough  
 „ for him ; and so repineth at the *Giuer*, as if hee had not  
 „ giuen him according to his worth. Either he *underuain-*  
 „ eth the *Guift*, or else he *overuaineth* himselfe; as if he were  
 „ himselfe the *giuer*, or at least the *deseruer* : and is in both  
 „ vnthankefull. To remoue this *Impediment*, who euer de-  
 „ streth to be thankfull, let him humble himselfe, nay emptie  
 „ himselfe, nay deny himselfe, and all his owne deserts ;  
 „ confess himselfe with *Jacob* <sup>d</sup> lesse then the least of Gods  
 „ mercies ; and condemne his owne heart of much sinfull  
 „ e *sacriledge*, if it dare but thinke the least thought ten-  
 „ ding to rob God of the least part of his honour.

„ Envy followeth *Pride* ; the <sup>f</sup> *Daughter* the Mother : a  
 „ second <sup>g</sup> great *Impediment* of thankfulness. The fault is ;  
 „ that men not content only to looke vpō their owne things  
 „ and the present ; but <sup>h</sup> comparing these with the things  
 „ of other men, or times : instead of giuing thankes for  
 „ what they haue, i repine that others haue more or bet-  
 „ ter ; or for what they now haue, complaine that it is not  
 „ with them as it hath beene. These thoughts are Ene-  
 „ mies to the *tranquilitie* of the mind ; breeding many dis-  
 „ contents, and much *unthankefullness* : whilst our <sup>\*</sup> eyes

<sup>h</sup> Vehemens, & importunū malum Invidia; quæ nos inquietat, dum comparat. Hoc mihi præstitit :  
 sed illi plus; scilicet masurius. Senec.2.de benef.28. i Illis non tam iucundum est, multis  
 post se videre; quam græve, aliquem ante se. Senec. Epist.73. \* Matth.10.15.

## S. 60.

viz.1. *Pride*.

a Maxime facit  
 ingratis nimis  
 suis suspectus, &  
 insitum mortali-  
 citati virium se  
 suaq; mirandi.  
 Senec.2.de be-  
 nef.26.

b Cœns amor  
 sui. Horat.1.  
 Carm. od.18.  
 c 1.Cor.4.7.

d Gen.32.10.  
 e Sacrilegas in-  
 vaser gloria tua  
 Bern. in Cant.  
 serm.13.

## S. 61.

2. *Envy* ;  
 f Superbia pri-  
 ma sfooles in-  
 nis gloria - mox  
 in vidiā gignet.  
 Greg.31. Mor.

g Non potest  
 quisquam & in-  
 videre, & gra-  
 tias agere. Sen.  
 3.de benef.3.

f. nati tis, nati ror  
 pize we's & du.  
 gudu &c, & nati  
 d' nati piz d' nati  
 d' nati, nati  
 m' nati piz d' nati.  
 Plutarch. de  
 tranquil. anim.  
 Nulli ad aliens  
 resipientis, sua  
 placent. Senec.  
 3. de ira. 30.

g. Quodq; aliena  
 capella gerat ab-  
 stantius rber,  
 Tabescat, neque  
 se maiori pau-  
 periorum Turba  
 compares? Ho-  
 eat. 1. Serm.  
 Satyr. 1.

Ei si pia, rode  
 vndiscigus s.  
 apicir, nati pia,  
 nati pia  
 nati rube corp-  
 exponit d' nati  
 d' nati d' nati.

Plutarch. vi  
 Supra.

h. Nec cainiui-  
 mur, qua uosa-  
 lysis preposuere,  
 sed ea sola que  
 fortuna pate-  
 dentis ostentat.

Sen. 3. de be. 3.

i. Sec 5. 49.

k. Math. 26. 11.

, are euill, because God is good to others, or hath beene so to  
 vs. To remoue this *Impediment*; who euer desireth to  
 be truely thankfull, let him looke vpon his owne things,  
 and not on the things of other men: and therein consider,  
 not so much what he wanteth, and faine would haue, as  
 what he hath, and could not well want. Let him thinke,  
 that what God hath given him, came from his free bountie,  
 he owed it not; and what he hath denied him, he withhol-  
 deth it either in his Justice for his former sinnes, or in his  
 Mercy for his farther good: that God giueth to no man,  
 all the desire of his heart in these outward things, to teach  
 him not to looke for absolute contentment in this life, least  
 of all, in these things. If he will needs looke vpon other  
 mens things; let him compare himselfe rather & with  
 them that haue less, then those that haue more: and there-  
 in withall consider, not so much what <sup>h</sup> himselfe Wan-  
 teth which soime others haue, as what he hath which ma-  
 ny others want. If a few, that enjoy Gods blessings in  
 these outward things in a greater measure then he, be an  
 eye-soare to him: let those many others, that haue a scan-  
 ter portion, make him acknowledge that God hath dealt  
 liberally and bountifullly with him. We should doe well  
 to vnderstand that saying of Christ, not barely as a *Predi-  
 ction*, but as a kind of *Promise* too, (as I haue partly in-  
 timated <sup>i</sup> before,) *The poore you shall always haue with  
 you*: and to thinke that euery Beggar that seeketh to vs,  
 is sent of God, to be as well a Glasse wherein to represent  
 Gods bounty to vs, as an Object whereon for vs to ex-  
 ercise ours. And as for former times: Let vs not so  
 much thinke how much better we haue bin, as how well  
 we are; that we are not so well now, impute it to our for-  
 mer vnthankfulness; and feare, vntesse wee be more  
 thankfull for what we haue, it will be yet and every day  
 worse and worse with vs. Councell is very needfull for  
 vs in these declining times: which are not (God know-  
 eth, and we all know,) as the times we haue seene: the  
 leprous humour of Popery secretly stealing in vpon vs,  
 and

,, and as a leprosie spreading a pace vnder the skinne ; and  
 ,, penury and povertie, as an ulcerous sore, openly breaking  
 ,, out in the very face of the Land. Should we murmur  
 ,, at this ; or repiningly complaine that it is not with vs,  
 ,, as it hath bin ? God forbid : that is the way, to haue it  
 ,, yet, and yet worse. Rather let vs humble our selues for  
 ,, our former unthankefulnesse, whereby wee haue prouo-  
 ,, ked God to withdraw himselfe in some measure from  
 ,, vs : and blesse him for his great mercy, who yet continu-  
 ,, eth his goodnesse in a comfortable and gracious measure  
 ,, vnto vs, notwithstanding our so great vnworthines and  
 ,, vnthankfulnesse. Thousands of our brethren in the  
 ,, world, as good as our selues : how glad would they be,  
 ,, how thankefull to God, how would they reioyce and  
 ,, sing, if they enjoyed but a small part of that peace and  
 ,, prosperitie in outward things, and of that liberty of trea-  
 ,, ding in Gods Courts, and partaking of his ordinances ;  
 ,, which we make so little account of, because it is not e-  
 ,, very way as we haue knowne it heretofore.

,, The third Impediment of Thankfulnesse, is Ryt. and  
 ,, Epicurisme : that which the Prophet reckoneth in the  
 ,, Catalogue of Sodoms sinnes, <sup>a</sup> Fulnesse of bread, and a-  
 ,, bundance of Idlenesse. This is both a Cause and a Sieue  
 ,, of much vnthankfulnesse. <sup>b</sup> *magnum, and iniquum, Fulnesse*  
 ,, and *Forgefulness* ; they are not more neere in the sound  
 ,, of the words, then they are in the sequel of the things :  
 ,, *When thou hast eaten, and art full, Then beware least thou* <sup>c</sup> Deut. 8 10.  
 ,, *forget the Lord thy God, Deut. 8.* It much argueth, that  
 ,, wee make small account of the good Creatures of God,  
 ,, if we will not so much as take a little paines to get them :  
 ,, but much more, if laishly and like prodigall fooles wee  
 ,, make waste & hauock of them. He that hath receiuued some  
 ,, taken from a deare friend, though perhaps of little value  
 ,, in it selfe, and of lesse use to him ; yet if hee retaines any  
 ,, gratefull memory of his friend, hee will <sup>c</sup> value it the  
 ,, more, and set greater store by it, and be the more care-  
 ,, full to preserue it, for his friends sake : but if hee should

§. 62.

3. Ryt;

a Ezecl. 16.49.

3

11.

<sup>c</sup> *Quid non me  
moret agimati-  
one : Verum est  
impiorum mei  
scelus. Cantic.*

, make it away causelesly, and the rather because it came  
 , so easily, as the *Ding-drights proverbe* is, *Lightly come,*  
 , *lightly goe*; ) euery man would interpret it as an eui-  
 , dence of his vnfriendly and vnthankfull heart. But *Ryot*  
 , is not onely a *Signe*; it is also a *Cause*, of vnthankfulnes:  
 , inasmuch as it maketh vs vnderalue the good thinges  
 , of God, at too low a rate. For wee vsually value the  
 , *Worth* of things, proportionably to their *use*; judging  
 , them more or lesle good, according to the good they  
 , doe vs, be it more or lesse. And how then can the *Pro-*  
 , *digall or Riotous Epicure*, that consumeth the good Crea-  
 , tures of God in so short a space and to so little purpose;  
 , set a *just price* vpon them, seeing hee reapeth so little  
 , good from them? A pound, that would doe a *Poore*  
 , *man* that taketh paines for his liuing a great deale of  
 , good, maintaine him and his family for some weekes  
 , together, perhaps put him into fresh trading, set him  
 , vp on his legges, and make him a man for euer; what  
 , good doth it to a *prodigall Gallant*, that will set scores  
 , and hundreds of them flying at one afternoones sitting  
 , in a *Gaming-house*? Shall any man make me beleue,  
 , hee valueth these good giifts of God as he should doe,  
 , and as euery truly thankfull Christian man would desire  
 , to doe; that in the powdering and perfuming of an *excre-*  
 , *ment* that never grew from his owne scalpe, in the fur-  
 , nishing of a *Table* for the pompe and luxurie of a few  
 , hours, in making vp a *rich Suite* to case a *rotten car-*  
 , *kasse* in, in the pursuite of any other lustfull *vanity* or  
 , *delight*, expendeth beyond the proportion of his reue-  
 , nue or condition, and the exigence of just occasions?  
 , To remedy this: who euer would be truly thankfull, let  
 , him liue in some honest *Vocation*, and therein bestow  
 , himselfe faithfully and painfully; binde himselfe to a *So-*  
 , *ber, discreet, and moderate vse* of Gods Creatures; re-  
 , member that Christ would not haue the *very broken-*  
 , *meates* lost; thinke that, if for euery *word idly spoken*,  
 , then by the same proportion for euery *penny idly spent*,  
     , wee

,, wee shall be accountable to God at the day of Judge-  
,, ment.

,, *Immoderate Care*, and Sollicitude for outward things  
,, is another <sup>d</sup> impediment of Thankfulness. Under which  
,, title I comprehend *Couetousnesse* especially, but not one-  
,, ly : *Ambition* also, and *Voluptuousnesse*, and euery other  
,, vice, that consisteth in a desire and expectation of some-  
,, thing <sup>e</sup> for the future : which desire and expectation if  
,, inordinate, must needs in the end determine in unthank-  
,, fulnesse. For the very true reason, why we desire things  
,, inordinately, is ; because wee promise to our selues more  
,, comfort and content from them, then they are able to  
,, giue vs : this being euer our Errour, when wee haue a-  
,, ny thing in chase, to seuer the good which we hope from  
,, it from the inconueniences that goe therewith, and loo-  
,, king only vpon that neuer so much as to thinke of these.  
,, But hauing obtained the thing wee desired, we find the  
,, one as well as the other ; and then the inconueniences  
,, wee neuer thought of before, \* abateth much of the  
,, waight and the price wee formerly set thereupon, and  
,, taketh ot so much from the estimation wee had of the  
,, good : whereby it commeth to passe, that by how much  
,, wee ouer-valued it in the *pursuite*, by so much we vnder-  
,, value it in the *possession*. And so in stead of giuing  
,, *Thankes* to God for the good wee haue receiuied ; wee  
,, complaine of the inconueniences that adhere thereunto,  
,, and so much *underprise* it, as it falleth short of our expe-  
,, ctation : and looke how farre wee doe underprise it, so  
,, farre are we *unthankfull* for it. To remoue this Impe-  
,, diment : who euer would bee thankfull, let him mode-  
,, rate his desires after these outward things ; fore. cast as  
,, well the inconueniences that follow them, as the compro-  
,, dities they bring with them ; lay the one against the  
,, other, and prepare as well to *digest* the one, as to enjoy  
,, the other.

,, The last Impediment of Thankfulness is *Carnall secu-  
,, ritie*, joyned euer with *Delayes* and *Procrastinations*.

§. 63.

4. *Worldly  
Carefulness* ;  
d *Non patitur  
aviditas quen-  
quam esse gratum.*  
Senec. 2. de be-  
nef. 27. *Nullum  
habet malum  
cupiditas maius,  
quam quod est  
ingrata.* Id. E-  
pist. 73.

e *Noris semper  
cupiditatibus  
occupati, non  
quid habeamus,  
sed quid pera-  
mus, in spissimus.  
Quicquid domi  
est, vole est. Se-  
guitur aures,  
ut ubi quid ac-  
cepitis leve no-  
uorum cupiditas  
ficerit, author  
quoque eorum  
non sit in pretio.  
— ideoq; cida-  
ca memoria est,  
futuro immine-  
tium. Id. 3. ac  
benef. 2.*

\* *Nihil aqua-  
deptis, & concu-  
piscientibus gra-  
tum.* Plin.

§. 64.

5. *Delay.*

,, When we receiue any thing from God ; wee know we  
,, should giue him thankes for it, and it may be we thinke  
,, of doing such a thing : but wee thinke withall another  
,, day will serue the turne, and so we put it of for the pre-  
,, sent, and so forwards from time to time, till in the end  
,, we haue quite forgotten both his *Benefite*, and our owne  
,, *Duty*, and neuer performe any thing at all. My Text  
,, doth after a sort meeete with this corruption : for heere  
,, the Apostle saith, the Creature shoulde be *received with*  
,, *Thanksgiving* ; as if the *thankes* shoulde goe with the *re-*  
,, *ceipt*, the \* receipt and the thankes both together. To

\* *Qui grata futurus est, ha- cum dum accep- pit, de reddendo cogitat.* Senec. ad. benef. 25.

,, remoue this Impediment : consider, how in every thing  
,, *delayes* are hurtfull and dangerous ; how our *affections*  
,, are best and hottest at the first, and doe in processe of  
,, time insensibly *deadene*, and at last *dye*, if we doe not take  
,, the opportunity, and *strike* (as wee say) *whilst the iron*  
,, *is hot* ; how that, if *pretensions* of other busynesses or oc-  
,, casions may serue the turne to put off the *tendering* of  
,, our *deuotions*, and *rendering* of our thankes to God, the  
,, *Dineill* will bee sure to suggest enow of thele *pretextions*  
,, into our heads, and to prompt vs continually with such  
,, *allegations*, that wee shall neuer be at leasure to serue  
,, God, and to giue him thankes.

§. 65.  
*The fourth Inference ; and the Conclusion of all.*

,, Let vs remember these fwe *Impediments* and beware  
,, of them ; *Pride*, *Envy*, *Epicurisme*, *Worldly Carefulness*.  
,, and *Delay*. All which are best remedied by their con-  
,, traries. Good helpe therefore vnto thankfulness are,  
,, 1. *Humilitie*, and *Selue-deniall* ; 2. *Contentednesse*, and  
,, *Selue-sufficiency* ; 3. *Painfulness*, and *Sobrietie* ; 4. The  
,, *Moderation* of our desires after earthly things ; 5. *Speed*  
,, and *Maturitie*. And so much for this *third Inference* of  
,, *Direction*. I should also haue desired, if the time would  
have permitted, although my Text speakest of our  
*Thanksgiving* vnto God precisely as it respecteth the  
*Creature* ; yet to haue improued it a little farther by a  
*fourth inference* : that if wee be thus bound to giue God  
thankes for these *outward blessings*, how much more ought  
wee

weethen to abound in all thankfulness vnto him for his manifold <sup>a</sup> Spirituall blessings in heauenly things in Christ ; for Grace and Election, for Mercy and Redemption, for Faith and Iustification, for Obedience and Sanctification, for Hope and Glorification. If wee ought to pray for, and to giue thankes for our <sup>b</sup> daily bread, which nourisheth but our bodyes, and then is <sup>c</sup> cast into the draught, and both it and our bodyes perish : how much more for that <sup>d</sup> Bread of life which came downe from Heauen, and feedeth our Soules vnto eternall life, and neither they nor it can perish ? If wee must say for that, Give vs this day our daily bread : shall we not much more say for this, <sup>e</sup> Lord e Ioh.6.34. evermore give vs this bread. But I haue done. Beseech we now Almighty God, to guide vs all with such holy discretion and wisedome, in the free use of his good creatures ; that keeping our selues within the due bounds of Sobriety, Charity, and ciuill Duty, wee may in all things glorie God : and aboue all things, and <sup>f</sup> for all things giue thankes always unto God and the Father, in the name of our Lord I E S U S C H R I S T. To which our Lord Iesus Christ, the blessed Sonne of God, together with the Father, & the Holy Spirit, three Persons and one only wise, gracious, and euerliuing God, bee ascribed (as is most due) by vs and his whole Church, all the Kingdome, the Power, and the glory, both now and for euermore.

*Amen, Amen.*

*Here endeth the first Sermon.*

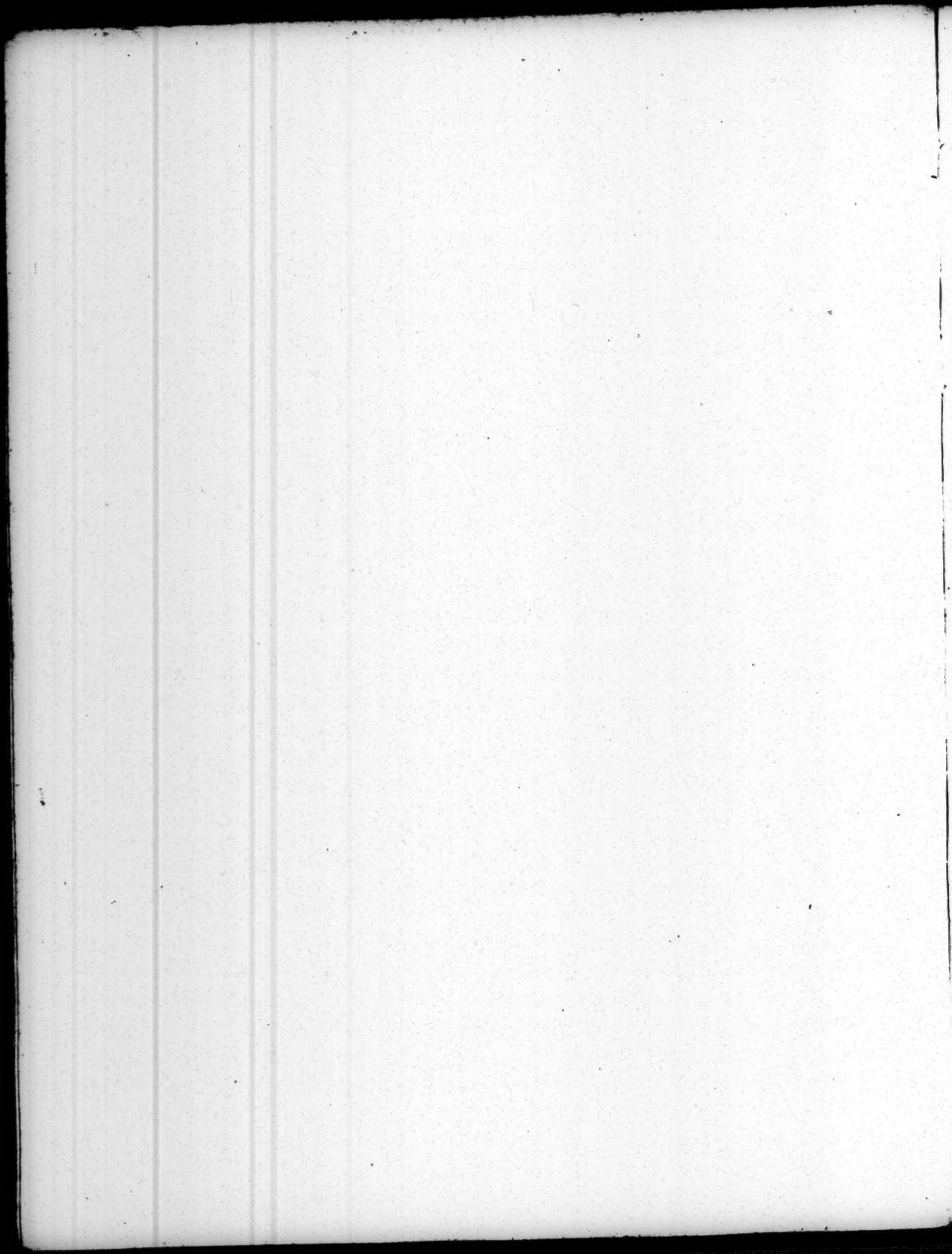
<sup>a</sup> Ephes.1.3.

<sup>b</sup> Math.6.11.  
<sup>c</sup> Math.15.17

<sup>d</sup> Ioh.6.51;

<sup>e</sup> Ioh.6.34.

<sup>f</sup> Ephes.5.20.





# A SERMON PREACHED AT St. PAULS Crosse, Aprill, 15.

GEN. 20.6.

*And God said unto him in a dreame; Yea, I know that thou diddest this in the integritie of thine heart: For I also withheld thee from sinning against mee; therefore suffered I thee not to touch her.*



Or our more profitable vnderstanding of which words, it is needfull we should haue in remembrance the whole storic of this present Chapter; of which storic these words are a part. And thus it was. Abraham commeth with Sarah his wife and their family, as a Stranger,

S. I.  
The Occasi-  
on,

to sojourne among the Philistims in Gerar: couenanteth with her before-hand, thinking thereby to prouide for his owne safetie, because she was beautifull, that they should not bee to know that they were any more then Brother and Sister. Abimilech King of the place heareth of their comming, and of her beauty; sendeth for them both; enquireth whence and who they were; heareth no more from them, but that shee was his Sister; dismisseth him; taketh her into his house. Hereupon God plagueth him and his house with a strange Visitation; threatneth him also with

with Death ; giueth him to understand, that all this was for taking another mans wife. Hee answereth for himselfe : God replyeth. The Answere is in the two next former Verses : the Reply in this, and the next following verse.

s. 2.  
Scope,  
¶ Ver. 4, 5.

¶ Ver. 2.  
¶ Ver. 4.

His answere is by way of Apologie : hee pleadeth first his Ignorance ; and then, and thence, his Innocence. [And bee said ; Lord, Wilt thou slay also a righteous Nation ? Said not bee unto me, Shee is my Sister ? and shee, euen shee her selfe said, He is my Brother : in the integrity of my heart, and innocency of my hands, haue I done this.] That is his Plea. Now God replyeth : of which reply, letting passe the remainder in the next verse, which concerneth the time to come, so much of it as is contained in this verse, hath reference to what was already done and past, and it meeteth right with Abimelechs answere. Something he had done ; and something he had not done : he had indeed broken Sarah into his house, but he had <sup>c</sup> not yet come neare her. For that which he had done, in taking her ; he thought he had a just excuse, and he pleadeth it : hee did not know her to bee another mans wife ; and therefore, as to any intent of doing wrong to the husband, he was altogether innocent. But for that which he had not done, in not touching her ; because hee tooke her into his house with an unchaste purpose : hee passeth that over in silence, and not so much as mentioneth it. So that his Answere, so farre as it reached, was just : but, because it reached not home, it was not full. And now Almighty God setteth it with a Reply, most conuenient for such an Answere : admitting his Plea, so farre as hee alledged it, for what he had done, in taking Abrabams wife, hauing done it simply out of ignorance, *Yea f knew that thou diddest this in the integrity of thy heart :*] and withall supplying that which Abimilech had omitted, for what hee had not done, in not touching her ; by assigning the true cause thereof, viz. his powerfull restraint, [*For f also withheld thee from sinking against me, therefore suffered f thee not to touch her.*]

In the whole verse we may obserue, First the manner of the Reuelation; namely, by what meanes it pleased God to conueigh to *Abimelech* the knowledge of so much of his will, as he thought good to acquaint him withall: it was even the same, whereby he had giuen him the first information at vers. 3. it was by dreame [ *And God said unto him in a dreame* ] and then after the substance of the Reply; wherof againe the generall parts are two. The former, an *Acknowledgement* of *Abimelechs Plea*, or an *Acknowledgement* of the integrity of his heart, so farre as he alledged it, in that which hee had done, [ *yea I know that thou diddest it in the integrity of thine heart.* ] The later; an *Instruction* or *Aduertisement* to *Abimelech*, to take knowledge of Gods goodnesse vnto, and prouidence ouer him, in that which he had not done: it was God that with-held him from doing it, [ *For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.* ]

By occasion of those first words of the Text, [ *And God said unto him in a dreame;* ] if we should enter into some enquiries, concerning the nature and vse of divine Reuelations in generall, and in particular of *Dreames*: the discourse as it would not be wholly impertinent, so neither altogether vuprofitable. Concerning all which these seuerall Conclusions might be easily made good. First; that God revealed himselfe and his will frequently in old times, especially before the sealing of the *Scripture-Canon*<sup>a</sup> in sundry manners: as by *Visions*, *Prophecies*, *Extasies*, *Oracles*, and other supernaturall meanes; and namely, and among the rest, by<sup>b</sup> *Dreames*; Secondly, that God imparted his will by such kinde of supernatural Reuelations, not only to the *Godly & Faithfull*, (though to them most frequently, and especially:) but sometimes also to *Hypocrites* within the Church, as to<sup>c</sup> *Saul* and others; yea and sometimes even to infidels too out of the Church, as to<sup>d</sup> *Pharaoh*, <sup>e</sup>*Balaam*, <sup>f</sup>*Nebuchadnezzar*, &c. and here to *Abimelech*. Thirdly; that since the writings of the Prophets and Apostles were made vp, the *Scripture-Canon* sealed, and the Christian Church by the Preaching of the

L

Gospell

s. 3.  
and Divisi-  
on of the  
Text.

s. 4.  
The Nature  
and vse of  
'Dreames,  
&c.

I  
a προφητείαι καὶ  
πολυτρόπων.  
Heb. 1.1.

b Numb. 12.  
c Joel 2.28.  
d Job. 23.14.16.  
καὶ γὰρ τὸ δραπ  
ἐπὶ Διὸς ἦστι.  
Homer. Iliad. 4.

2  
e 1.Sam.10.10  
d Gen 41.25.  
28 28 45.  
e Numb.24.2.  
4.&c.  
f Dan.2.28.45

Gospell become Oecumenicall ; *Dreames*, and other supernaturall *Reuelations*, as also other things of like nature, as *Miracles*, and whatsoeuer more immediate and extraordinary manifestations of the will and power of God , haue ceased to be of ordinarie and familiar vsse : so as now, we ought rather to suspect delusion in them, then to expect direction from them. *Fourthly*; that although God haue now e tyed vs to his holy written word, as vnto a perpetuall infallible Rule, beyond which we may not expect, and against which we may not admit, any other direction, as from God : yet he hath no where abridged himselfe of the power and libertie, even still to intimate vnto the sonnes of men the knowledge of his will, and the glory of his might, by *Dreames*, *Miracles*, or other like supernaturall manifestations; if at any time, either in the want of the ordinary meanes of the word, Sacraments, and Ministry, or for the present necessities of his Church, or of some part thereof, or for some other just cause perhaps vnown known to vs, he shall see it expedient so to doe. He hath prescribed vs : but he hath not limited himselfe. *Fifthly*; that because the Diuell and wicked spirits may suggest dreames, probably foretell future events foreseen in their causes , and worke many strange effects in nature applicando actua passiuis; which because they are without the sphere of our comprehension, may to our seeming haue faire appearances of Diuine *Reuelations* or *Miracles*, when they are nothing lesse : for the auoiding of strong delusions in this kinde, it is not safe for vs to give easie credit to *Dreames*, *Prophesies*, or *Miracles*, as diuine ; vntill upon due tryall there shall appeare, both in the end whereby to they point vs, a direct tendance to the advancement of Gods glory ; and in the Meanes also they propose vs, a <sup>h</sup> conformity vnto the reueyled will of God in his written word. *Sixtly*; that so to obserue our ordinary dreames, as thereby to <sup>i</sup> diuine or foretell of furure contingents, or to forecast therefrom good or ill Lucke ( as we call it ) in the successe of our affaires: is a silly and groundlesse, but with all an unwarranted, and therefore an unlawfull, and therefore

<sup>h</sup> See Deut. 13.  
<sup>z &c.</sup>

6

<sup>i</sup> Contra Oniro criticos, See Aquin. 2.2. qu. 95. 6. Ioh. Satib. 2. Polycr. 17. Petr. Blcf. Epist. 65.

fore also a damnable, superstition. *Seventhly;* that there is yet to be made a lawfull, yea and a very profitarie vse, even of our ordinary dreames, and of the obseruing thereof: and that both in *Physicke* and *Divinity*. Not at all by foretelling particulers of things to come: but by taking from them, among other things, some reasonable conjectures in the generall, of the present estate both of our *Bodies* and *Soules*. Of our *Bodyes* first. For since the predominancy of <sup>k</sup> *Choler*, *Blood*, *Flegme*, and *Melancholy*; as also the differences of *strength*, and *health*, and <sup>l</sup> *diseases*, and *dissempers*, either by *dyet* or *passion* or otherwise, doe cause impressions of different formes in the fancy: our ordinary *Dreames* may be a good helpe, to leade vs into those discouries, both in time of *health*, what our naturall *constitution*, complexion, and temperature is; and in times of *sicknes*, from the rankenesse and tyranny of which of the humours the malady springeth. And as of our *Bodies*; so of our *Soules* too. For since our *Dreames* for the most part <sup>m</sup> looke the same way, which our freest thoughts encline; as the *Voluptuous* Beast dreameth most of *pleasures*, the *Coneyons* wretch most of *profits*, & the proud or *ambitious* most of *praises*, *preferments*, or *revenge*: the obseruing of our ordinary *Dreames* may be of good vse fot vs vnto that discouery, which of these three is our *Master sinne* (for vnto one of the three every other sinne is reduced,) <sup>n</sup> *The Lust of the flesh, the Lust of the eyes, or the Pride of Life.*

*busynesse.* Eccles. 5. 2. *Rei, que in vita usurpat homines, cogitant, curant, vident, Quaque agunt vigilantes, agitantque, ea scilicet in somnis accident;* *Mnus mirum est.* *Aitius Quacunq;* *mentis agitatio infelix vigor,* *Ea per quietem sacer et annus resert vloqxq; sensus.* Senec. in Octau. Act. 4. See Delr. ibid. o 1. Ioh. 2. 16.

But concerning *Reuelations* and *Dreames*, it shall suffice to haue onely proposed these few *Conclusions* without farther enlargement: the manner of Gods reueiling his will here to *Abimeleck* by *Dreame*, being but an incidentall circumstance vpon the bye. and not belonging to the maine of the present story. We will therefore without more a doe proceed to the substance of Gods reply, in the rest of

*l* *secundum humores*  
*rum et humo-*  
*rum varietates,*  
*variantur et*  
*similia. Alij*  
*namq; vident*  
*sanguines, alia*  
*cholorici, alia*  
*flegmatici, alia*  
*melancholici.*  
*Auctor de spic.*  
*& anim. cap.*  
*25. apud Au-*  
*gustin. Tom. 3.*  
*Mixta etiam in*  
*firmitatum di-*  
*veritates, di-*  
*versa accidentia*  
*somnia Ibid.*  
*in aliis per rati-*  
*onem iaceant in re-*  
*gularibus, in aliis*  
*modera excedendo*  
*vis inveniuntur.*  
*Auct. cap. 1. de*  
*divinat. ex in-*  
*solm.*

*n* *A dreame*  
*cometh through*  
*the multitude of*

*Octau. Act. 4.* See Delr. ibid. o 1. Ioh. 2. 16.

*§. 5.*  
*The first*  
*Part of Gods*  
*Reply.*

the verse : and therin begin with the former generall part which is Gods admission of Abimelechs Plea and Apology for himselfe. The ground of whose Plea was Ignorance, and the thing he pleaded his owne Innocencie, and the integrarie of his heart : and God who is the searcher of all hearts, alloweth the allegation, and acknowledgeth that integrarie, [Yea I know that thou diddest this in the integrarie of thy heart.]

S. 6.

The Expli-  
cation of  
the Words.

<sup>a</sup> בְּהָם בְּשִׁיטָה  
Targ. Chalda.  
<sup>b</sup> כְּנַדְבָּדָה וְזָרָה  
Septuag.  
<sup>c</sup> Simplicis cordis.

Vulgar.  
<sup>e</sup> In the perfe-  
ction of thy  
heart. H.A.  
<sup>f</sup> Vers. 17. 18.

The <sup>a</sup> Originall word here translated Integrity, is rendered by some <sup>b</sup> Truth, by others <sup>c</sup> Purity, and by others <sup>d</sup> Simplicity : and it will beare them all, as signifying properly <sup>e</sup> Perfection or Innocency. You would thinke by that word, that Abimelech had in this whole busynesse walked in the sight of God with a pure, and upright, and true, and single, and perfect heart. But alas, hee was farre from that. God <sup>f</sup> plagued him and his, for that hee had done : and God doth not vse to punish the carkasse for that, wherein the heart is single. Againe, God withheld him, or else hee would haue done more and worse : and it is a poore perfection of heart, where the active power onely is restrained, and not the inward corruption subdued. Besides, Sarah was taken into the house, and there kept for leud purposes : and how can truth and puritie of heart consist with a continued resolution of sinfull uncleanesse ? Abimelech then cannot be defended, as truly and absolutely innocent : though hee plead Innocency, and God himselfe bear witness to the Integrity of his heart : For had his heart bin upright in him and sincere, in this very matter of Sarah, hee would neuer haue taken her into his house at all, as he did. But that hee pleadeth for himselfe is ; that in this particular, wherewith it seemed to him God by so threatening him did charge him, in wronging Abraham by taking his wife from him, his Conscience could witness the Innocency of his heart, how free he was from any the least iniurious purpose, or so much as thought, that way. It was told him by them both, that shee was his Sister ; and hee knew no other by her then so, when hee tooke

ooke her into his house, supposing her to bee a single Woman: if hee had knowne shée had beeene any mans wife, hee would not for any good haue done the man so foule an iniury, nor haue sinned against his owne soule, by defiling anothers bed: *In the integrarie of his heart, and innocency of his hands* he did, whathee had done. This is the substance of his allegation: and God approueth the integrity of his heart so farre; viz. as free in this particular from any intent, eyther to *injure Abraham*, or to *sinne against the light of his owne Conscience*, by committing adultery with anothers wife.

The meaning of the words thus cleared: wee may observe in them three things. First, the fact for which *Abimelech* pleadeth; and that was, the taking of *Sarah*, who was anothers wife, into his house. Secondly, the ground of his plea; and that was his *Ignorance*: hee knew not when he tooke her, that shée was anothers wife. Thirdly, the thing he pleadeth vpon that ground; and that was his *Innocency and the integrity of his heart*. Each of these three will afford vs some obseruable instruction for our vse. And the first thing wee will inflist vpon from these words shall bee, *The grieuousnesse of the sinne of Adulterie*; hatefull euen in the judgement of those men, who made small or no conscience at all of *Fornication*. See how this is raised from the Text, *Abimelechs heart never smote him for taking Sarah into his houte*, so long as he supposed her to bee but a single woman: led with the common blindnesse and custome of the Gentiles, hee eyther knew not, or considered not, that such fornication (though in a King) was a Sinne. But the very frame of his Apologie sheweth, that if he had knowne her to be another mans wife, and yet had taken her, hee could not then haue pretended the integrity of his heart, and the innocency of his hands, as now hee doth, and God alloweth it: but hee should haue beeene *autonalaxit*, his own heart would haue condemned him for it, and he should therein haue sinned grossly against the light of his owne Conscience.

s. 7.  
Obseruat. I.  
*The grieuous  
nesse of the  
sinne of A-  
dulterie.*

1      82  
2      102  
3

§. 8.

*Fornication  
a deadly  
sinne ;  
¶ Psal.119.104.*

I

*6.1.Thes.4.7.4*

2

*c Prou.5.10.6.  
26.1cb.31.12.*

3

*d Prou.5.11.  
e Prou.6.3.3.  
Prou.7.22.23.  
f Hos.4.11.*

4

*g Heb.13.14.*

5

*h 1.Cor.10.8.  
i Numb.25.9.  
k 1.Cor.6.18.  
l 1.Cor.6.15.*

*m 1.Cor.6.15.  
n 1.Cor.6.19.*

*§. 9.  
yet excused  
by some :*

*a Vix licetose  
errare credunt,  
si solo abstineant  
adulterio : me  
reticis autem  
vix tanquam  
legi natura suspectere putant. Ambros.2 de Abrala 11. Solo stupro atque adulterio condemnato,  
passim per lukanaria & ancilulas libido permittitur. Hieronym. Epist.20. Vix scortorum  
terrena civitatu licitam turpitudinem fecit. Augustin.14.de Civit.18. b Mitio apud Terent.  
in Adelph.1.2.*

It cannot be doubtfull to vs, who by the good blessing of God vpon vs, haue his *holy word* to bee *a light unto our feete, and a lanthorne unto our paths,* from the evidence wherof we may receive more perfect and certaine information, then they could haue from the glimmering light of depraved *Nature*; I say, it cannot be doubtfull to vs, but that all *fornication*, how simple soever, is a sinne foule and odious in the sight of God, and *deadly* to the committer. As first being opposite directly to that *b holines and honour and sanctification*, which God prescribeth in his wil. Secondly, causing *vnually consumption of c estate, rot-tennelle of d bones, and losse of e good-name.* Thirdly, *f stealing away the heart of those that are once ensnared therewith, and bewitching them euен unto perdition, in such powerfull sort, that it is seldome seene, a man once brought vnder by this sinne, to recouer himselfe againe and to get the victory ouer it.* Fourthly, putting ouer the guilty to the seuere *g immediate judgement of God himselfe*; who for this sinne slew of the Israelites in one day *h 23.* or *i 24.* thousand. And hauing Fifthly, one singular deformity aboue all other sinnes in all other kinds, that it is a direct sinne *k against a mans owne body*; in depriving it ( by making it the *instrument of filthines, and the l member of an harlot,*) of that honour whereunto God had ordained it, to be a *m member of Christ, and n the Temple of the holy Ghost.*

But yet of this foule sinne the Gentiles made no reckoning : So long as they abstained from a *married persons* it neuer troubled their consciences to defile themselves with those that were *single* by fornication, because they esteemed it either *as no sinne*, or *as one of the least*. It was not onely the fond speech of an indulgent and doating old Father in the excuse of his licentious sonne in the Comedy, *b Non est flagitium mihi crede adolescentulum scortari;* legi natura suspectere putant. Ambros.2 de Abrala 11. Solo stupro atque adulterio condemnato, passim per lukanaria & ancilulas libido permittitur. Hieronym. Epist.20. Vix scortorum terrena civitatu licitam turpitudinem fecit. Augustin.14.de Civit.18. b Mitio apud Terent. in Adelph.1.2.

(and

(and yet hee spake, but as the generality of them then thought :) but it was the serious plea also of the graue Romane Oratour, in the behalfe of his client, in open court, before the seuerity of the sage and Renverend bench of Judges, *Quando hoc non factum est? quando reprehensum? quando non permisum?* and *Datur omnium concessu, &c.* <sup>d</sup> *Not in the lust of concupiscence,* (saith S. Paul) <sup>e</sup> *as the Gentiles, which know not God.* An Errour, so vniuersally spread, & so deepeley rooted, in the mindes and in the liues of the Gentiles; who <sup>f</sup> *having their understanding darkened through the ignorance that was in them, because of the blindness of their hearts,* wrought such uncleannessse not onely without remorse, but even with greedinesse: that the Apostles had much a doe with those men, whom by the Preaching of the Gospell they had converted from *Gentilisme* to Christianitie, before they could reclame them from an Errour so inueterate both in the judgement and practise: St. Paul therefore as it both became and concerned him being <sup>g</sup> *the Apostle and Doctor of the Gentiles,* often toucheth vpon this string in his <sup>h</sup> 8 Epistles written vnto the Churches of the Gentiles. But no where doth he let himselfe more fully and directly, with muche evidence of reason and strength of argument, against this Sinne and errore, then in the <sup>i</sup> first Epistle he wrote to the Corinthians: because among them this sinne, was both it selfe most ripe in the practise, the <sup>j</sup> *Corinthians* being notedly infamous for lust and wantonnes; and it was also as much <sup>k</sup> *slighted there as anywhere,* many of them thinking that the <sup>l</sup> *body was made for fornication, as the belly for meates,* and that fornication was as fit and conuenient for the body, as meates for the belly. Out of which consideration, the Apostles in that first Generall Councell holden at Ierusalem Att. 15. thought it needfull by Ecclesiasticall Canon, among some other indifferent things for the Churches peace, to lay this re-

Bourdin, in Comment. ad Aristopo. Thesmophor. <sup>k</sup> - *Libidinis, quae nusquam gentium regnabat impunitius, quam coruksi.* Erasm. parapr. in 1. Cor. in Argum.

*braime*

c *cic pro Cælio.*  
d 1. Thes. 4. 5.  
e Eph. 4. 18. 19  
f Rom. 11. 13.  
Gal. 2. 7.  
1. Tim. 2. 7. &  
2. Tim. 1. 11.  
g *As Rom. 1.  
29. & 13. 13.  
2. Cor. 12. 31.  
Gal. 5. 19. E-  
phes. 4. 19. &  
5. 3. &c. Col. 3.  
5. 1. Thes. 4. 3.  
&c.*

*b* 1. Cor. 5. 1. 9  
- 11. 6. 9 - 18.  
7. 1 &c. 10. 8.  
*i Hinc Koeridac-  
tus pro scortariis.  
Hadr. lun. in  
Adag. & in legge  
Kozurdas habet  
Aristoph. in  
Pluto Act. 1.  
Sc. 2. Quas su-  
per milie profla-  
read fannum ve-  
neris quod est  
in Corintho scri-  
bit Strab. 8.*

*Geograph.*

*Atque hinc na-  
ram paramiam.  
Où n'ard: arde  
i: Koeridac. u. 3.  
c. 7. 1. 8.*

*- Karibæ arborum  
[i]is Koeridacis]  
zai statim ornata  
om. tñ morsia  
uai cypriis esti  
tus auctus infelix.*

m Act.15.28.

29.

**■ Qued aliquando qui committunt, nescio quae peruerseitate contemnunt;** & nescio unde sibi si familiae vallis & rarae conquisant duceres, Peccata carnis Deus non curat.

Augustin. serm.

16. de verb.

Dom. cap 1.

Ista punitus & nimium grauis mala, ideo a multis & r. r. si e villo timore Domini committuntur, quia in a pluribus. In consuetudinem missasunt, & ita vilia vellenia decuntur ut nec iam inter grauia crimina paucentur. Serm. de Temp. 143.

o Durand. 4.

distinct. 33. qu.

2. & alij.

p Mysterium iniuriantis.

z. Thes. 2. 7.

lch, I vlc the

S. 10.

but not Adultery by any.

straint vpon the converted Gentiles, that they should abstaine from Fornication. Not, as if Fornication were in it selfe an indifferent thing, as those other things were; nor, as if those other things were in themselues and simply unlawfull as Fornication was: but the Apostles did therefore joyne Fornication, and those other indifferent things together in the same Canon; because the Gentiles accounted fornication a thing as indifferent, as what was most indifferent. Some remainders of the common error there were it seemeth among some Christians in St. Augustines dayes: who both " relateth the opinion and confuteth it. And some in the Popish Church haue not come farre behind herein: so many of them I meane as hold that " simple fornication is not intrinsically, and in the proper nature of it, a sinne against the law of Nature, but onely made such, by diuine positive Lawe. A strange thing it is, and to my seeming not lesse then a mystery, that those men that speake so harshly of Marriage which God hath ordained, shoule withall speake so fauourably of fornication which God hath forbidden; preposterously preferring the disease which springeth from our corruption, before the <sup>q</sup> remedy which God himselfe hath prescribed in his word. But howsoever, if some Christians haue spoken, and written, and thought so fauourably of fornication, as (to their shame) it appeareth they haue done: the lesse may we maruell, to see Abimelech, a King and an Infidel, allow himselfe the libertie to continue in the sinne of <sup>r</sup> Fornication; and yet notwithstanding such allowance, stand so much vpon his owne innocency, and integrity as he doth.

q 1. Cor. 7. 2. r Understand, þay in this passage concerning Abimelech Fornication, as it doth include Concubinatum also.

God forbid any man that heareth me this day, should be so either ignorant or uncharitable, as to conceiu all, or any of that I haue yet laid, spoken to give the least shadow of libertie or excuse, to Fornication or any uncleanesse, which Saint Paul would not haue so much as

as <sup>a</sup> named among the Saints ; not named with allowance, not named with any extenuation, not named but with some detestation. But the very thing for which I haue spoken all this, is to shew, how inexcusable the *Adulterer* is : when euен those of the *Gentiles*, who (by reason of the <sup>b</sup> darknesse of their vnderstandings, and the want of Scripture-light,) could espy no obliquity in *Fornication*; could yet through all that darknesse see something in *Adultery*, deseruedly punishable ( euен in their iudgements ) with death. They could not so farre quench that <sup>c</sup> sparkē of the light of nature which was in them, nor <sup>d</sup> hold backe the truth of God in *unrighteousnesse*: as not by the glimpse thereof, to discerne a kind of reverend Majestie in Gods holy ordinance, of *Wedlocke*; which they knew might not be <sup>e</sup> dishonoured, nor the bed defiled by *Adultery*, without guilt. They saw *Adultery* was a mixt crime, and such as carried with it the face of *Injustice*, as well as *uncleanness*; nor could be committed by the two offending parties, without wrong done to a third. And therefore if anything might be said colourably to excuse *Fornication*, (as there can be nothing said iustly;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adulterie*: because of the iniury that cleaueth therunto. Against *Fornication* God hath ordained <sup>f</sup> *Marriage* as a Remedie: what a beast then is the *Adulterer*, and what a *Monster*, whom that remedy doth no good vpon? In the *marriage-knot*, there is some expression and representation of the *Lone-couenant* betwixt <sup>g</sup> *Christ*, and his *Church*: but what good assurance can the *Adulterer* haue that he is within that *Couenant*, when he breaketh this knot? Every married person hath *ipso facto* surrendred vp the right and interest he had in and ouer <sup>h</sup> his owne body, and put it out of his owne into the power of another: what an arrant *thief* then is the *Adulterer*, that taketh vpon him to dispose at his pleasure that which is none of his: But I say too well by him, when I compare him but to a *thief*. *Salemon* maketh him worse then a *thief*. <sup>i</sup> Men <sup>j</sup> Pro.6.30.&c.

<sup>b</sup> Ephes.4.18:<sup>c</sup> ιχακυμιον  
ιμιν ανδρεας  
Basil.<sup>d</sup> Rom.1.18.<sup>e</sup> Heb 13.4.<sup>f</sup> 1. Cor.7.2.<sup>g</sup> Ephes.5.23.<sup>h</sup> 1. Cor.7.4.

doe not despise a kiefe if he steale to satisfie his soule, when he is hungry &c. But who so committeth adultery with a Woman, lacketh understanding : he that doth it destroyeth his owne soule, &c.] Where he maketh both the injury greater, and the reconcilement harder, is and for the Adulterer, then for the Thief. Nay God himselfe maketh him worse then a Thief in his law : in his *Morall Law*, next after murther placing <sup>k</sup> Adulterie before Theft, as the greater sinne ; and in his *Judicall Law*, punishing <sup>l</sup> Theft with a mulct, but <sup>m</sup> Adultery with Death, the greater Punishment. To conclude this first point : *Abimelech*, an Heathen man, who had not the knowledge of the true God of heauen to direct him in the right way ; and withall a King, who had therefore none vpon earth aboue him, to controll him if hee should transgresse : would yet haue abhorred to haue defiled himselfe knowingly by Adultery with another mans wife, although the man were but a stranger, and the Woman exceeding beautifull. Certainly *Abimelech* shall one day rise vp in judgement, and condemne thy filshiness and injustice, whosoeuer thou art, that committest, or causest another to commit adulterie : <sup>n</sup> Who knowing the judgement of God, that they which doe such things are worthy of death, either doest the same things thy selfe, or hast pleasure in them that doe them, being in place and office to punish incontinent persons, by easie conuincions of publicke penance, for a priuate pecuniary mulct, doest at once both beguylt thine owne conscience with sondrie Briberie, and embolden the Adulterer to commit that sinne againe without feare, from which hee hath once escaped without shame, or so much as valuable losse.

S. 11.

*Obsrva. II.*  
How far Ignorance doth  
or doth not  
excuse from  
Sinne.

And thus much for that first *Observation*. The next thing, we shall obserue from Gods approuing of *Abimelechs* answere, and acknowledgement of the integritie of his heart, is, That some Ignorance hath the waight of a just excuse. For we noted before, that Ignorance was the ground of his Plea. He had indeed taken Sarah into his house, who was

was another mans wife : but he hopeth that shall not bee imputed to him as a fault, because he knew not she was a married woman ; the parties themselues vpon inquiry having informed him otherwise. And therefore he appealeth to God himselfe, the tryer and judger of mens hearts, whether he were not *innocent* in this matter : and God giueth sentence with him. [TI>ea I know that thou diddest this in the integritie of thy heart.] Where you see his *Ignorance* is allowed for a sufficient excuse.

For our clearer vnderstanding of which point, (that I may not wade farther into that great *Question* so much mooted among Diuines, then is pertinent to this story of *Abimelech*, and may be vsefull for vs thence, viz. whether or no, or how farre, *Ignorance* and *Errorr* may *excuse*, or *lesser* sinfull Actions proceeding therefrom, in point of *Conscience*.) let vs first lay downe one generall, certaine, and fundamentall ground, wherevpon indeed dependeth especially the resolution of almost all those difficulties, that may occurre in this, and many other like *Questions*. And that is this. It is a condition so essentiall to euery sinne to be *Voluntary*; that all other circumstances and respects layed aside, every sinne is simply and absolutely by so much greater or lesser, by how much it is *more* or *lesse* voluntary. For whereas there are in the reasonable soule three prime faculties, from whence all humaine Actions flow; the *Understanding*, the *Will*, and the *sensuall appetit<sup>e</sup>* or *Affection<sup>s</sup>*: all of these concurre indeed to euery Action properly Humaine; yet so, as the *Will* carrieth the greatest sway, and is therefore the justest measure of the *Morall Goodnesse*, or *Badnesse* therof. In any of the three there be a fault, all of them being depraued in the state of corrupt Nature; and the very truth is, there is in euery sinne (euery compleat sin) a fault in every of the three. And therefore all sins, by reason of the *blindnes* of the *Vnderstanding*, may be called *Ignorances*; and by reason of the *impotency* of the *Affection<sup>s</sup>*, *Infirmiti<sup>es</sup>*; and by reason of the *peruersnes* of the *wil*, *Rebellions*. But for the most part it falleth out so,

§. 12.  
Sinnen of *Ignorance* the  
least sinnes.

that although all the three be faulty, yet the *obliquity* of the sinfull Action springeth most immediately and chiefly from the speciall default of some one or other of the three. If the maine defect be in the *Understanding*, not apprehending that good it should, or not aright: the sinne arising from such defect we call more properly a sinne of *Ignorance*. If the maine defect be in the *Affections*, some passion blinding or corrupting the Judgement: the sinne arising from such defect we call a sinne of *Infirmitie*. If the maine defect be in the *will*, with peruerse resolution bent vpon any euill: the sinne arising from such wilfulness we call a *Rebellion*, or a sinne of *Presumption*. And certainly these sinnes of *Presumption* are the *a greatest* of the three; because the *wilfullest*: and those of *Ignorance* the *least*; because there is in them the least disorder of the *Will*, which doth its office in some measure, in following the guidance of the *understanding*; the greater fault being rather in the *understanding*, for misguiding it. And of sinnes of *Ignorance*, compared one with another, that is euer the *least*, wherein the defect is greater in the *understanding*, & in the *will* lesse.

*a Granus qui-  
dem infirmitate,  
quam ignoran-  
tia; sed multo  
grauius studio,  
quam infirmita-  
te peccatur.*  
Depen d. 2.  
ex Gregor.

S. 13.  
*a Distinction  
of Ignorance*

From this *Principle* doe issue sundry materiall conclusions: and namely, amongst many other, most pertinently to our purpose these two. The one; that all *Errorr* and *Ignorance* doth not *alwaies* and *wholly* excuse from sinne. The other; that yet some kind of *Ignorance* and *Errorr* doth excuse from sinne, sometimes *wholly*, but very often at least *in part*. The whole truth of both these conclusions, wee may see in this one action of *Abimelech*, in taking *Sarah* into his house. In him there was a twofold *Errorr*; and thence also a twofold *Ignorance*. The one was an *Errorr in universali*, (*Ignorantia juris*, as they call it;) concerning the nature of *Fornication*: which being an *heynous sinne*, hee tooke to be eyther none at all, or a very *small one*. The other was an *Errorr in Particulari*, (*Ignorantia facti*,) concerning the personall condition and relation of *Sarah* to *Abraham*: whose sister he thought her to be, and not *wife*, though she were both.

That

That former Ignorance (*Ignorantia juris*) in *Abimelech*, was in some degree voluntary. For *Abimelech* had in him the common Principles of the *Law of Nature*; by the light whereof, if he had beene carefull to haue improued it, but even so farre as right reason might haue led a prudent and dispassionate naturall man, he might haue discerned in the most simple Fornication such incongruity with those Principles, as might haue sufficiently conuinced him of the unlawfullnesse thereof. It is presumed, that all ignorance of that, which a man is bound to know, and may know if he be not wanting to himselfe, is so farre forth wilfull. Now *Abimelech* was bound to know, that all carnall knowledge of man and woman out of the state of Wedlocke was simply unlawful; and so much, if he had not beene wanting to himselfe in the use of his *Naturals*, he might haue knowne: and therefore it was a kind of wilfull ignorance in him in some degree, that he did not know it. And therefore further, he cannot be wholly excused from sinne, in taking Sarah, notwithstanding both that, and his other ignorance: for although he did not know herto be *Abrahams* wife, yet he knew well enough she was not his owne wife; and being not so to him, whatsoever she wasto *Abraham* it skilled not, hee should certaintly not haue taken her. To plead Ignorance, that he knew not Fornication to be a sinne, would little helpe him in this case. For men must know, they stand answerable vnto God for their Actions; not merely according to the present knowledge they actually haue: but according to the knowledge which they ought and might to haue had, those meanes considered, which he had affoorded them of knowledge. Those meanes, euен where they are scantest, being euer sufficient at the least thus farre,

<sup>a</sup> εἰς τὸν ἀριστογόνον, as the Apostle speaketh Rom. 1.

to leaue the transgessour without excuse, and to make void all pretensions of Ignorance.

That Errour then did not wholly excuse *Abimelech* from sinne: because his ignorance was partly wilfull. yet wee may not deny, but even that errour did lessen and extenuate

S. 14.  
The former  
ignorance  
did not ex-  
cuse Abime-  
lech wholly.

<sup>a</sup> Rom. 1.20.

S. 15.  
but onely in  
part:

the sinfulness of the Action something, and so excuse him in part; à tanto, though not à toto. Because it appeareth by many evidences, that his ignorance therein was not grossly affected and wilfull: and looke how much measure you abate in the wilfulness, so much waight you take off from the sinne. The light of Nature, though to a man that could haue made the best of it, it had beene sufficient to haue discouered the vitiuous deformity, and consequently the morall unlawfulness of Fornication; yet was it nothing so cleere in this particular, as in many other things that concerned common equity, and commutatiue Justice. Besides common opinion, and the Custome of the times, and consent (though corrupt consent) of most nations, in making but a light matter of it; might easily carry him with the streame, and make him aduenter to doe as most did, without any scruple, or so much as suspicion of such foule wickednesse, in a course so univerſally allowed and practised. These respects make his wilfulness lesse, his ignorance more pardonable, and his sinne more excusable. And I make no question, the premises considered, but that Abrahams sin in denying Sarah to be his wife (notwithstanding <sup>a</sup> the equiuocating tricke hee had to helpe it) was by many degrees greater, then was Abimelechs in taking her: as being done more against knowledge, and therefore more wilfully. Abimelechs sinnes in taking her, though with some degrees of wilfulness, being yet a finne rather of ignorance: whereas Abrahams sinne in denying her, was a sinne of Infirmitie at the least, if not much rather a sinne of Presumption.

\* Ver. 12.

S. 16.  
yet the later  
did.

Now althoough this former Errorr (*Ignorantia juris,*) could not wholly excuse Abimelech from sinne in what hee had done, but in part onely; for he sinned therein, by giuing way to unchaste desires and purposes, against the seventh Commandement: yet that other Errorr of his (*Ignorantia facti,* in mistaking a marriad woman for a single) doth wholly excuse his fact from the sinnes of injustice, in coueting and taking another mans wife, against the eighth and

the tenth Commandements. He had not the least iniurious intent against Abraham, in that kinde and degree : and therefore, though he tooke his wife from him indeed, yet not knowing any such matter by her, especially hauing withall made ordinary and requisite enquiry thereaftēr, it must be granted he did it *unwittingly*; and therefore *unwiffully*; and therefore also *unsinfully*, as to that species of sinne. St. Augustine saith truly, *Peccatum est voluntarium ut si non sit voluntarium, non est peccatum*: without some consent of the will, no compleate actuall finne is committed. Such *ignorance* therefore, as preuenteth *à toto*, and cutteth off all consent of the will, must needes also excuse, and that *à toto*, the Actions that proceed therefrom from being sinnes. It is cleere from the wordes of my Text, that *Abimelechs* heart was sincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he tooke his wife from him: because he did it *ignorantly*.

By what hath beene spoken wee may see in part, what kind of *ignorance* it is, that will excuse vs from finne, eyther *in whole*, or *in part*; and what will not. Let vs now raise some profitable *Inferences* from this obseruation. First; our Romish Catholiques often twitt vs with our fore-elders: [What, say they, were they not all downeright Papists? believed, as wee believe? Worshipped, as wee worship? You will not say, they all lived and dyed in Idolatry, and so are damned. And if they were saved in their faith, why may not the same faith save vs? and why will not you also be of that religion that brought them to Heaven?] A motiue more plausible, then strong: the Vanitie whereof our present *Observation* duly considered and rightly applyed fully discouereth. We haue much reason to conceiue good hope of the saluation of many of our *Forefathers*: who led away with the common superstitions of those blinde times, might yet by thole generall truthes, which by the mercie of God were preserved amid the foulest overspreadings of Poperye, agreeable to the word of God, (though clogged with

§. 17.  
The first In-  
ference; con-  
cerning the  
Saluation of  
our fore-fa-  
thers.

with an addition of many superstitions and Antichristian inventions withall,) bee brought to true *Faith* in the Sonne of God; vnfained *Repentance* from dead workes, and a sincere desire and endeauour of new and holy *Obedience*. This was the *Religion*, that brought them to heauen; euен *Faith*, and *Repentance*, and *Obedience*: this is the true and the Old and *Catholike Religion*, and this is our *Religion*, in which we hope to finde saluation; and if euer any of you that miscall your selues *Catholikes* come to heauen, it is this *Religion* must carry you thither. If together with this true Religion, of *Faith*, *Repentance*, and *Obedience*, they embraced also your additions, as their blinde guides then ledde them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Crosse*, flocked to a *Masse*, as you now doe: these were their spots and their blemishes, these were their bay and their stubble, these were their *Errours* and their *Ignorances*; and I doubt not but as St. Paul for his blasphemies and persecutions, so they obtained mercy for these sinnes, because they did them ignorantly in misbeleife. And vpon the same ground, we haue cause also to hope charitably of manythousand poore soules in *Italy*, *Spaine*, and other parts of the Christian world at this day: that by the same blessed meanes they may obtaine mercy and saluation in the end, although in the meane time through ignorance they defile themselves with much soule *Idolatry*, and many grosse *Superstitions*.

S. 13.  
a Doubt re-  
moued.

But the *Ignorance* that excuseth from Sinne, is *Ignorantia facti*, according to that hath beene already declared: whereas theirs was *Ignorantia juris*, which excuseth not. And besides, as they liued in the practise of that worship which we call *Idolatry*, so they dyed in the same without *Repentance*: and so their case is not the same with Saint Paules, who saw those his sinnes, and sorrowed for them, and forsooke them: but how can *Idolaters*, living and dying so without *repentance*, be saued? It is answered, that *ignorance* in point of fact, so conditioned as hath been shewed, doth so excuse à toto; that an *Action* proceeding thence, though

though it haue a materiall in conformitie vnto the Law of God, is yet not formally a sinne. But I doe not so excuse the *Idolatry* of our fore-fathers, as if it were not *in it selfe* a Sinne, and that (without repentance) damnable. But yet their *Ignorance* being such as it was ; nourished by *Education, Custome, Tradition*, the *Tyrannie* of their leaders, the *Fashion* of the times, not without some shew also of *Piety and Devotion* ; and themselues withall, hauing such slender meanes of better knowledge : though it cannot wholly excuse them from sinne without repentance damnable, yet it much *lessereth* and *qualifieth* the sinfulness of their *Idolatry*; arguing that their continuance therein was more from other *preudices*, then from a *Wilfull contempt* of Gods holy word and will. And as for their *Repentance* ; it is as certaine, that as many of them as are saued, did *repent* of their *Idolatries*, as it is certaine no *Idolater*, nor other sinner can bee saued without *Repentance*. But then, there is a *double difference* to be obserued, betweene *Repentance* for *Ignorances*, and for *knowne Sinnen*: The one is, that *knowne sinnes* must be confesed and repented of, and pardon asked for them *in particular*, every one singly by it selfe, (I meane for the *kindes*, though not euer for the *individuals*,) every *kyn* by it selfe ; at least where God alloweth time and leaure to the *Penitent*, to call himselfe to a *punctuall examination* of his life past, and doth not by *sudden death* or by some *disease* that taketh away the *vie* of reason deprive him of opportunity to doe that : Whereas for *Ignorances*, it is enough to wrap them vp altogether in a *generall and implicite confession*, and to crave pardon for them by the *lunce*, as *David* doth in the 19. *Psalme*,

a [Who can understand all his Errors? Lord, cleanse thou mee from my secret sinnes.] The other difference is, that *knowne sinnes* are not truely *repented* of, but where they are b *forsaken* ; and it is but an hy poeticall semblance of *Repentance* without the truth of the thing, where is no care, eyther endeauerour of *reformation*. But *ignorances* may bee faithfully *repented* of, and yet still continued in. The rea-

son; because they may be repented of in the generall and in the lumpe, without speciall knowledge that they are sinnes, but without such speciall knowledge they cannot be reformed. Some of our forefathers then, might not onely live in Popish Idolatry, but euen dye in an idolatrous act, breathing out their last with their lips at a *Crucifice*, and an *Aue. Mary* in their thoughts: and yet haue truely repented, (though but in the generall, and in the croude of their vnowne sinnes,) euen of those very sinnes; and haue at the same instant true *Faith* in Iesus Christ, and other *Graces* accompanying saluation.

S. 19.  
Another  
Draue re-  
moned.

Math.5.15.

b Exod.10.21.

13.   
c Ioh.5.35.

But why then may not I, will some *Popeling* say, continue as I am, and yet come to heauen, as well as they continued what they were, and yet went to heauen? If I be an *Idolater*, it is out of my *Errorr* and *Ignorance*: and if that generall prayer vnto God at the last, to forgiue me all my *Ignorances*, will serue the turne, I may runne the same course I doe without danger or feare: God will bee mercifull to mee for what I doe *Ignorantly*. ] Not to preclude all possibility of *mercy* from thee, or from any sinner. Consider yet, there is a great *difference* betweene their state and thine, betweene thine *ignorance* and theirs. They had but a very small enioyance of the *light* of Gods word, a *hid* from them vnder two bushells for surenesse: vnder the bushell of a *tyrannous Clergy*, that if any man shoulde be able to vnderstand the booke, hee might not haue them; and vnder the bushell of an *vknowne Tongue*, that if any man shoulde chance to get the booke, he might not vnderstand them. Whereas to thee, the *light* is holden forth, and set on a *candl sticke*; the *booke* open; the *language* plaine, legible, and familiar. They had *eyes*, but saw not: because the *light* was kept from them, and the land was darke about them, as the <sup>b</sup> darkenesse of *Egypt*. But thou liuest as in a *Geshen*, where the *light* encompasseth thee in on all sides; where there are <sup>c</sup> *burning and shining lamps* in euery corner of the land. Yet is thy blindnesse greater, (for who so blind, as he that will not see?) and more *excusabile*:

excusable: because thou <sup>a</sup> shuttest thine eyes against the light, least thou shouldest see and be converted, and God should heale thee. Breely, they wanted the light, thou shunnest it: they lived in darkness; thou delightest in it: their ignorance was simple; thine affected and wilfull. And therefore although wee doubt not, but that the times of their ignorance God <sup>c</sup> winked at: yet thou hast no warrant to presume, that God will also in these times winke at thee, who <sup>f</sup> rejectest the counsell of God against thine owne soule, and for want of <sup>g</sup> loue and aff. <sup>e</sup> ion to the truth art justly giuen ouer to strong delusions, to belieue fables, and to put thy confidence in things that are lies. So much for that matter.

Secondly, here is a needfull admonition for vs all, not to flatter our selues for our ignorance of those things, that concerne vs in our generall or particular Calling; as if for that ignorance our reckoning should be easier at the day of judgement. Ignorance indeed excuseth sometimes, sometimes lessenth a fault: but yet not *all* ignorance *all* faults; not wilfull and affected ignorance *any* fault. Nay it is so farre from doing that, that on the contrary it maketh the offence <sup>a</sup> much more grievous, and the offender much more inexcusable. A heedlesse seruant, that <sup>b</sup> neither knoweth, nor doth his Masters will, deserueth some stripes. A stubborne seruant, that knoweth it, and yet transgetteth it, deserueth more stripes. But worse then them both is that ungracious seruant, who fearing his Master will appoint him something hee had rather let alone, keepeth himselfe out of the way before hand, and m<sup>m</sup> bath in a co<sup>n</sup>er out of sight, of purpose that he may not know his Masters will; that so he may after stand vpon it when he is chidden, and say *Hee knew it not*: such an vntoward seruant deserueth yet more stripes. Woulde the spirit of God, thinke you, in the Scripture so often call vpon vs to <sup>c</sup> get the knowledge of Gods will, and to <sup>d</sup> increase therein; or would he commence his <sup>e</sup> suite against a land, and enter his action against the people thereof, for want of such

<sup>d</sup> Math. 13.15.  
<sup>e</sup> Act. 17.30.

<sup>f</sup> Luk. 7.30.

<sup>g</sup> 2. Thes. 2.10.  
<sup>ii</sup>

§. 20.  
The second  
Inference;  
Not to flat-  
ter ourselues  
in our igno-  
rance.

<sup>a</sup> Ignorantia di-  
recte & perso  
voluntaria, au-  
get voluntaria  
& per conse-  
quen<sup>t</sup> peccatum.  
Aquin. I. 2. qu.  
7<sup>6</sup>, 4.

<sup>b</sup> Luk. 12.48.

<sup>c</sup> Prov. 2.2.4.  
7.22; 23.  
<sup>d</sup> Hos. 4.1.

e See Pro. 1. 24

&c.

f Psal. 36. 3.

g Ioh. 3. 20.

b Eph. 5. 11.

i Inflammens o-

dit etiam ipsam

intelligen-*ti*am:

homo aliquant*o*

nimum n*on* iuste

peruersat*im*te

intelligere ne co-

guur quod n*on*

tellaxerit facere.

Augustin. de

verb. Apost.

serm. 1. 3.

k Psal. 58. 4. 5.

l Ex intentione

voluntatis ad

peccandum proue-

nit, quod aliquis

vult subire igno-

ranciam damnam,

propter libertati-

tem peccandi. A-

quin. 1. 2. 7. 6. 4.

m in motu*ri*

et ergo, Math.

25. 30.

n Bernard. de

12. grad. au-

mil.

o 1. Cor. 14. 28.

p Pial. 4. 1. 2.

q Pro. 2. 3. 4.

knowledge : if ignorance were better or safer ? Oh it is a  
 scarefull thing for a man to <sup>e</sup> shunne instruction, and to  
 say he desireth not the knowledge of God. <sup>f</sup> *Noluerunt*  
*intelligere, vobis egerent.* When men are once come to  
 that passe, that they will not understand, nor seeke after  
 God ; when they <sup>g</sup> hate the light, because they take plea-  
 sure in the <sup>h</sup> *workes of darknes;* when they are <sup>i</sup> afraide  
 to know too much, least their hearts should *condemne* them  
 for not doing therafter ; when like the <sup>k</sup> *deafe adder*  
 they *stoppe their eares* against the *voynce* of the charmer,  
 for thare they should be *charmed* by the power of that  
 voice out of their crooked and serpentine courses ; when  
 they are so <sup>l</sup> *resolued* to take freedome to sinne, that they  
 chuse to be still ignorant, rather then hazard the forgoing  
 of any part of that freedome : what doe they, but euen  
 runn on blindfold into Hell ? and through *inner*, poast a-  
 long unto <sup>m</sup> *viterd arcaisse*, where shall be weeping and  
 gnashing of teeth ? <sup>n</sup> *Frustra sibi de ignorantia blandiun-*  
*tur*, faith Saint Bernard, *Qui ut liberius peccant, libenter*  
*ignorant.* Saint Paul so speaketh of such men, as if their  
 case were desperate ; <sup>o</sup> [ *If any man be ignorant, let him be*  
*ignorant* ] as who say ; if he will needes be wilfull, at his  
 perill be it. But as many as desire to walke in the feare of  
 God with vpright and sincere hearts, let them *thirst* after  
 the knowledge of God and his will, as the <sup>p</sup> *Hart*  
 after the rivers of waters ; let them <sup>q</sup> *cry* after knowledge  
 and *lift up* their voyces for understanding ; let them *seeke*  
 it as siluer, and *dig* for it as for hid treasures ; let their  
 feete *tread* often in Gods courts, and euen *weare* the  
 thresholds of his house ; let them *delight* in his holy  
 ordinances, and *reioyce* in the light of his word, depen-  
 ding vpon the *ministery* thereof with *unsatiisfied* eares,  
 and *unwearied* attention, and feeding thereon with *un-*  
*cloed appetites* : that so they may *see*, and *heare*, and  
*learne*, and *understand*, and *believe*, and *obey*, and *increase*  
 in wisedome and in grace and in fauour with God and all  
 good men.

But then in the third place consider, that if all ignorance will not excuse an offender, (though some doe:) how canst thou hope to finde any colour of excuse or extenuation, that sinnett wilfully with knowledge, and against the light of thine owne Conscience? The least sinne thus committed is in some degree a *Presumptuous sinne*, and carryeth with it a *contempt* of God: and in that regard is a greater, then any sinne of Ignorance. <sup>b</sup> To him that knoweth to doe good; and doth it not, to him it is a sinne, saith St. James: Sinne beyond all plea of excuse. Saint Paul, though he were a <sup>c</sup> *Persecutor of the Truth*, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet hee obtained *Mercy*, because he did all that *ignorantly*. His bare *ignorance* was not enough to *justify* him: but he stood need of Gods *mercy*, or else hee had perished in those sinnes for all his *ignorance*. But yet who can tell, whether euer hee should haue found that *mercy*, if he had don the same things and not in *ignorance*? Ignorance then, though it doe not deserve pardon, yet it often findeth it: because it is not joyned with open *contempt* of him, that is able to pardon. But hee that sinneth against knowledge, doth *Ponere obicem*, (if you will allow the phrase, and it may be allowed in this sence:) hee doth not onely provoke the *Injustice* of God by his sinne (as euery other sinner doth,) but he doth also *dambe vp* the *Mercy* of God by his contempt, and doth his part to *shut* himselfe out for euer from all possibility of pardon; vnlesse the boundlesse ouer flowing mercy of God come in vpon him with a *strong* tide, and with an *unresisted* current breake it selfe a passage through. Doe this then, my beloved Brethren. Labour to get knowledge, labour to increase your knowledge, labour to abound in knowledge: but beware you rest not in your knowledge. Rather <sup>d</sup> giue all diligence, to adde to your knowledge *Temperance*, and *Patience*, and *Godlinesse*, and *brotherly kindnesse*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, *damnable*. <sup>e</sup> *Qui apponit scientiam, apponit dolorem*, is true in

S. 21.  
Inference 3:  
against sins  
done with  
knowledge.

<sup>a</sup> Quo quisque  
meius spiritu, co-  
deterius del. n.  
quit. Gregor.  
in pastorali.  
<sup>b</sup> Iam 4.17.  
<sup>c</sup> 1. Tim. 1.13.

<sup>d</sup> 2. Pet. 1.5.7.

<sup>e</sup> Eccles. 5.18.

this sence also. Hee that increaseth knowledge, vnlesse his care of *Obedience* rise in some good proportion with it, doth but lay more roddes in steepe for his owne backe, and increase the number of his stripes, and adde to the waight and measure of his owne most just *condemnation*. Know this, that although *Integritie* of heart may stand with some *ignorances*, as *Abimelech* here pleadeth, and God alloweth it : yet that mans heart is deuoyd of all singlenesse and sincerity, who allowith himselfe in any course hee knoweth to be sinfull, or taketh this liberty to himselfe, to continue and persist in any knowne vngodlinesse. And thus much for our second Observuation.

s. 22.  
Observ. III. *Morall Inte-*  
*grity may be*  
*in the heart*  
*of an unbe-*  
*lieuer.*

I adde but a *Third*: and that taken from the very thing which *Abimelech* here pleadeth, viz. the *integritie* of his heart ; considered together with his present personall state and condition. I dare not say, he was a *Cast-away* : for what knoweth any man, how God might alter this time, and even from these beginnings, deale with him in the riches of his mercy ? But at the time, when the things storied in this chapter were done, *Abimelech* doubtless was an *unbelieuer*, a stranger to the covenant of God made with *Abraham*, and so in the state of a carnall and meere *naturall man*. And yet both he pleadeth, and God approketh, the *innocency* and *integrity* of his heart in this busines, [ *Yea I know that thou diddest this in the integritie of thine heart.* ] Note hence, That in an *unbelieuer* and *Naturall man*, and therefore also in a wicked person and a *Cast-away*, ( for as to the present state, the *Unregenerate* and the *Reprobate*, are equally capable and equally incapable of good things ; ) there may be *truth* and *singlenesse*, and *integritie* of heart in some particular Actions.

s. 23.  
With the  
*Explication,*

We vle to teach, and that truely, according to the plaine evidence of *Scripture*, and the judgement of the ancient *Fathers*, against the contrary tenet of the later *Church of Rome*; that all the works of *unbelieuers* and *naturall men*, are not onely stained with sinnes, ( for so are the best works of the *Faithfull* too ; ) but also are *really and truly* sinnes

finnes: both in their owne *Nature*, because they spring from a corrupt fountaine, for <sup>a</sup> That which is borne of the flesh is flesh, and it is impossible that a <sup>b</sup> corrupt tree should bring forth good fruite; and also in Gods estimation, because he beholdeth them as out of Christ <sup>c</sup> in and through whom alone he is well pleased. Sr. Augustines judgement concerning such mens workes is well knowne, who pronouncteth of the best of them, that they are but *splendida peccata*, glorious finnes: and the best of them are indeed no better. We may not say therefore, that there was in *Abimelech*s heart, as nor in the heart any of man, a *Legall integrity*, as if his person, or any of his actions were innocent, and free from sinne, in that *perfection* which the Law requireth. Neither yet can we say, there was in his heart, as nor in the heart of any *unbelieuer*, an *Euangelicall integritie*; as if his person were accepted, and for the persons sake all or any of his actions approued with God, accepting them as perfect, throngh the supply of the abundant perfections of Christ then to come. That first and *Legall integrity*, supposeth the *righteousnesse of workes*, which *no man* hath; this latter and *Euangelicall integrity*, the *righteouenes of Faith*, which *no unbelieuer* hath: no mans heart being, either *Legally* perfect, that is in *Adam*; or *Euangelically* perfect, that is *out of Christ*. But there is a *third kinde of integritie* of heart, inferiour to both these, which God here acknowledgeth in *Abimelech*; and of which onely we affirme, that it may be found in an *unbelieuer*, and a *Reprobate*: and that is, a *Naturall or Morall integrity*; when the heart of a *meere naturall man* is carefull to follow the direction and guidance of *right reason*, according to that light (of *Nature*, or *Reuelation*,) which is in him, without hollownes, halting, and hypocrisy. *Rectus v/s Naturalium* we might well call it: the terme were fit enough to expresse it; had not the *Papists* and some other *Sectaries*, by sowing it with the leauen of their *Pelagianisme*, rendred it suspitious. The *Philosophers* and learned among the *Heathen*, by that whiche they call a

<sup>a</sup> Ioh. 3.6.  
<sup>b</sup> Math. 7.18.

<sup>c</sup> Math. 3.17.

good

*good Conscience, vnderstand no other thing, then this very Integracie wherof we now speake. Not that an Vnbelieuer can haue a good Conscience, taken in strict proprietie of Truth, and in a spiritual sence. For the whole man being corrupted through the fall of Adams, the Conscience also is wrapp'd in the common pollution: so that <sup>a</sup> to them that are defiled and vnbelieving nothing is pure, but euen their mind and Conscience is defiled, as speaketh St. Paul, Tit. 1. and being so defiled, can never be made good till <sup>b</sup> their heares bee sprinkled from that pollution, <sup>c</sup> by the blood of Christ, Who through the eternall spirit offered himselfe w<sup>t</sup>out spot to God, and till the Conscience be purged by the same blood from dead workes to serue the living God, as speaketh the same Apostle, Heb. 9. and 10.*

*§. 24.  
Prooof,*

*a Rom 2.14.*

*b Act 22.1.*

*c 1 Pet 2.15.*

*But yet <sup>a</sup> a Good Conscience in that sence as they meant it, a Conscience morally good, many of them had; who never had Faith in C H R I S T, nor so much as the least inckling of the Doctrine of Saluation. By which <sup>a</sup> *Not having the Law, they were a law unto themselves; doing by nature many of the things contained in the Law;* and chusing rather to vndergoe the greatest miseries, as shame, torment, exile, y<sup>e</sup> death it selfe, or any thing that could befall them, then wilfully to transgresse those rules, and notions, and dictates of piety and equity, which the God of nature had imprinted in their consciences. Could Heathen men and vnbelyeuers haue taken so much comfort in the testimony of an excusing Conscience, as it appeareth many of them did; if such a Conscience were not in the kind, (that is Morally) Good? Or how else could Saint Paul haue made that protestation hee did in the Councell <sup>b</sup> *[Men & Brethren, I haue liuid in all good Conscience before God vntill this day.]* At least, if he meant to include, as some of the learned conceiu he did, the whole time of his life, as well before his Conuersion, as after? Balaam was but a c<sup>r</sup>ed Hypocrite, and therefore it was but a copy of his countenance, and no better, (for his heart euen then han-kered after <sup>c</sup> the wages of unrighteousnesse,) when he looked asquint*

asquint vpon Balaks liberal offer, with this answere. <sup>a</sup> If <sup>d Numb.22.18</sup> Balak would give me his house full of Gold and siluer, I can-not goe beyond the word of the Lord my God, to doe lesse or more. But I assure my selfe, many thousands of unbelieuers in the world, free from his hypocrisie would not for ten times as much as he there spake of, haue gone beyond the Rules of the Law of Nature written in their hearts, to haue done eyther lesse or more. Abimelech seemeth to be so affected; at least, in this particular action and passage with Abraham: wherein God thus approueth his integrity, [Yea <sup>e</sup> I know that thou diddest this in the integrity of thy heart.

The Reason of which morall integrity in men varege-nate and merely Naturall, is that Imperium Rationis, that power of naturall conscience and Reason, which it hath and exerciseth ouer the whole man: doing the office of a Law-giuer, and hauing the strength of a law; a [They are a law unto themselves,] saith the Apostle Rom.2. As a Law, it prescribeth, what is to be done, as a Law, it commandeth, that what is prescribed be done: as a Law, it proposeth rewards and punishments, accordingly as what it prescribeth and commandeth is done or not done. Abimeleches owne Reason, by the light of Nature informed him, that to take another mans wife from him was iniurious, and exioyneth him therefore, as hee will auoyd the horrors and vpbraidings of a condemning heart, by no meanes to doe it. Resolued, accordingly to doe, and to obey the Law of Reason written in his heart, before he darst take Sarah into his house, he maketh inquiry first, whether she were a single woman or a wife: and therefore, although ( vpon misinformation ) hee tooke another mans wife, unwitting that she was so, he pleadeth here, and that justly, the integrity of his heart. And from obedience to the same Law especially, seeing those many rare examples of Justice, Temperance, Gratiuite, Beneficence, and other morall vertues, which we read of in Heathen men, not without admiration: which were so many strong evidences also of this morall integrity of their hearts.

s. 25.  
and Reason  
thereof.

<sup>c Rom.2.14.</sup>

s. 26.  
Inferences  
thence: The  
first.

A point that would beare much enlargement, if we intended to amplify it by *Instances*; and did not rather desire to draw it briefly into vs, by *Inferences*. A just condemnation, it may bee first, to many of vs, who call our selues *Christians*, and *Believers*, and haue many blessed meanes of direction and instruction for the due ordering of our hearts and liues, which those *Heathens* wanted: yet come so many paces, nay leagues, short of them, both in the *detestation* of vicious and grosse enormities, and in the *conscionable practise* of many offices of virtue. Among them what strictnesse of *Justice*? which we eyther slacke, or peruer. What zeale of the *Common good*? which we put of each man to other, as an vnconcerning thing. What remission of *private iniurie*? which we pursue with *im placable reuenge*. What contempt of *honours*, and *riches*? Which we so pant after, so adore. What *temperance* and *frugality* in their provisions? Wherein no excesse satisfieth vs. What *free beneficence* to the poore, and to pious vsles? whereto we contribute penuriously and with grudging. What *conscience* of *oaths* and *promises*? which wee so sleight. What *reuerence* of their *Priests*? whom we count as the scumme of the people. What loathing of swinish *drunkenesse*? wherein some of vs glory. What *detestati on* of *vusury*, as a monster in nature? whereof some of ours make a trade. Particularities are infinite: but what should I say more! Certainly, vnlesse our *righteousnesse* exceed theirs, we shall never come to *beauen*: but how shall we escape the nethermost *hell*, if our *unrighteousnesse* exceed theirs. \* Shall not *Uncircumcision* which is by nature, if it keepe the law, judge thee, who by the Letter and *Circumcision* doſt transgresſe the law? said St. Paul to the *Jewe*: make application to thy ſelfe, thou that art *Christian*.

• Rom. 2.27.

s. 27.  
The ſecond.

Secondly; if euен in *vnbelieuers* and *Hypocrites* and *Castawayes* there may be, in particular *Actions*, *integrity* and *ſinglenesse* of heart: then it can bee but an *uncertaine Rule* for vs to iudge of the true ſtate of our owne or other mens hearts, by what they are in ſome few particular *Acti-*

ons. Men are indeed that, not which they shew themselves in some *passages*, but what they are in the more generall and constant tenor of their liues. If we should compare *Abimelech* and *David* together, by their different behaviour in the same kind of temptation, in two particulars of the sacred History, and looke no farther: We could not but giue sentence vpon them quite contrary to right and truth. Wee should see *Abimelech* on the one side, though alured with *Sarahs* beauty; yet free from the least iniurious thought to her husband, or adulterous intent in himselfe. We should behold a *David* on the other side, enflamed with lust after *Bathsheba*, whom he knew to be another mans wife: plotting first, how to compasse his filthy desires with the wife, and then after how to conceale it from the husband, by many wicked and politicke fetches; and, when none of those would take, at last to haue him murthered, being one of his principall b Worthyies, in a most base and vnworthy fashion, with the loss of the liues of a number of innocent persons more, besides the betraying of Gods cause; the disheartening of his people, and the encouragement of his and their Enemies. When we should see, and consider all this on both sides, and lay the one against the other: what could we thinke but that *Abimelech* were the Saint, and *David* the Infidell; *Abimelech* the man after Gods owne heart, and *David* a stranger from the Couenant of God. Yet was *David* all this while, within that Couenant: and, for any thing we know, or is likely, *Abimelech* not. Particular actions then, are not good euidences eyther way: as wherein both an *unbelieuer*, awed sometimes by the law of naturall Conscience, may manifest much simplicity and integrity of heart; and the true Child of God, swayed sometimes with c the law of sinfull concupiscence, may bewray much soule Hypocrisie, and Infidelity. But looke into the more constant course of both their liues; and then may you find the Hypocrite and the *unbelieuer* wholly distinguished from the Godly, by the want of those right markes of sincerity that are in the Godly: no zeale of

a 2.Sam. 17.2.  
&c.

b 2.Sam.23.39

c Rom.7.23.

Gods glory ; no sence of originall corruption ; no bemoaning of his priuy hypocrisie and secret Atheisme ; no suspicion of the deceiptfulnesse of his owne heart ; no tenderneſſe of Conscience in ſmaller duties ; no faithfull dependance vpon the prouidence or promises of God for outward things ; no ſelfe-denial, or pouerty of ſpirit ; no thirft after the ſaluation of his brethren, and the like : none of theſe, I ſay, to be found in any conſtant manner in the genorall course of his life ; although there may bee ſome ſuddaine light flashes of ſome of them now and then in ſome particuler Actions. Measure no mans heart then, especially not thine owne, by thoſe rarer diſcoueries of morall integrity in particuler Actions : but by the powerfull maniſtatiōns of habituall grace, in the more conſtant tenor of life and practiſe.

S. 28.  
The third.

\*Pſal. 35.11.

b 1. Cor. 4.3.

Wee may learene hence thirdly, not to flatter our ſelues too much vpon every integrity of heart ; or to thinkē our ſelues discharged from ſinne in the ſight of God, vpon eue-ry acquittal of our Conſciences : when as all this may befall an Hipocrite, an Vnbelyuer, a Reprobate. When men accuse vs of hypocrisie or vnaithfulneſſe, or a lay to our charge things we never did : it is, I confeſſe, a very comfor-table and a bleſſed thing, if we can find protection againſt their accusations in our owne hearts, and bee able to plead the integrarie thereof in barre againſt their calumniations. Our integrarie, (though it be but Morall, and though but onely in thoſe actions wherein they charge vs wrongfullie,) and the testimony of our owne conſciences, may be of ve-ry ſeruiceable uſe to vs thus farre, to make vs regardleſſe of the accusations of vniuft men : that one testimony within ſhall relieve vs more, then a thouſand falſe witneſſies without can iniure vs. b *With me it is a very ſmall thing, saith St. Paul that I ſhould be judged of you, or of mans judgement : as if he ſhould haue ſaid, I know my ſelfe better then you doe ; and therefore ſo long as I know nothing by my ſelfe of thoſe things, wherein you censure me, I little reckon what either you, or any others ſhall thinkē or ſay by me. We may by his*

his example make v/e of this ; the inward testimony of our hearts being sufficient to justifie vs against the accusations of men : but we may not rest vpon this ; as if the acquitall of our hearts were sufficient to justifie vs in the sight of God. St. Paul knew it, who durst not rest therevpon ; but therefore addeth in the very next following words, *c Tera,* *c 1. Cor. 4.3.4.*  
*I judge not mine owne selfe ; for I know nothing by myselfe ,*  
*yet am not hereby justified : but hee that judgeith mee is the*  
*Lord.* Our hearts are close, false, and nothing so <sup>d</sup> deceit-  
*ful as they : and who can know them perfectly, but he that*  
*made them, and can search into them ? Other men can*  
*know very little of them : our selues something more : but*  
*God alone all.* If therefore when other men condemne vs,  
we find our selues agrieu. d: we may remoue our cause into  
an *Higher Court* ; appeale from them to our owne *Consci-*  
*ences*, and be reliued there. But that is not the *Highest*  
*Court* of all ; there lyeth yet an *appeale* farther and higher  
then it, even to the *Judgements seat*, or rather to the *Mercy-*  
*seat* of God : who both can finde just matter in vs, to con-  
demne vs, euen in those things, wherein our owne hearts  
haue acquitted vs; & yet can withall find a gracious meanes  
to justifie vs, euen from those things, wherein our owne  
hearts condemne vs. Whether therefore our hearts con-  
demne vs, or condemn vs not. *c God is greater then our*  
*,, hearts, and knoweth all things.* To conclude all this point,  
*,, and therewithall the first generall part of my Text ; Let*  
*,, no Excusations of our own Consciences on the one side, or*  
*,, confidence of any integrity in our selues, make vs presume*  
*,, we shall bee able to stand just in the sight of God, if hee*  
*,, should enter into judgement with vs : but let vs rather*  
*,, make suite vnto him, that since we cannot <sup>f</sup> understand <sup>f</sup> Psal. 19.12.*  
*,, all our owne errors, he would be pleased to cleanse vs from*  
*,, our secret sinnes.* And on the other side, let no accusations  
*,, of our owne Consciences, or guiltines of our manifold*  
*,, frailties and secret hypocrisies, make vs despaire of ob-*  
*,, taining his favour and righteousnesse : if denying our selues,*  
*,, and renouncing all integritie in our selues as of our selues*

,, we cast our selues wholly at the footestoole of his mercie  
 ,, and seeke his fauour in the face of his only begotten Sonne  
 ,, *Jesus Christ* the righteous.

s. 29.  
*The second  
 Part of the  
 Text ope-  
 ned.*

<sup>r</sup> Vatablus in  
 Schol hie.

<sup>s</sup> u. v. hie.

<sup>c</sup> Vulgat. h. c.

<sup>d</sup> Septuag. hie.

<sup>e</sup> Virgil Eclog.

3.

<sup>f</sup> Plai. s. 1. 4.

<sup>g</sup> Septuag. hie.

<sup>h</sup> Vulg. hie.

Of the former branch of Gods reply to *Abimelech*, in those former words of the Text, [ *Yea I know that thou diddest this in the iotegritic of thy heart* ] hitherto. I now proceed to the latter branch thereof, in those remaining words [ *For I also with held thee from sinning against mee; therefore suffered I thee not to touch her.* ] **ΤΥΡΑΝΝΙ**. The word signifieth properly to holdin, or to keepe backe; <sup>a</sup> *Retinui* or <sup>b</sup> *Cohibui*, or as the Latine hath it <sup>c</sup> *Castodinire*: implying *Abimilechs* forwarndnes to that sinne; certainly hee had bin gone, if God had not kept him in, and he d him backe. The Greeke rendreth it, <sup>d</sup> *καὶ ἐπεριμώσει, οὐ σπάρεις τὸν θεόν*, <sup>e</sup> *spared thee*: and so the Latine *Parecere*, is sometimes vsed for *impedire* or *prohibere*, to hinder, or not to suffer; as in that of <sup>e</sup> *Virgil. Par-*  
*cite oves nimis in procedere.* Or taking *Parecere* in the most vsuall signification, for *sparing*, it may very well stand with the purpose of the place: for indeed God sparing vs no lesse, indeed he sparing vs much more, when he maketh vs forbear to sinne, then when having sinned he forbeareth to punish; and as much cause haue we to acknowledge his mercy, and to rejoyce in it, when he holdeth our bands that we sinne not, as when he holdeth his owne bands that hee strike not. *For I also withheld thee from sinning against mee.* How? Did not *Abimelech* sinne in taking *Sarah*, or was not that as <sup>f</sup> cuery other sinne is, a sinne against God? Certainly, if *Abimilech* had not sinned in so doing, and that against God; God would not haue so plagued him as he did, for that deed. The meaning then is: not, that God withheld him wholly from sinning at all therein; but that God withheld him from sinning against him in that foule kind & in that high degree, as to defile himselfe by actuall filthines with *Sarah*, wh ich but for Gods restraint he had done: *Therefore suffered I thee not* ] *εἰς ἀφῆσαι*, <sup>h</sup> *Non dimisere*, that is, I did not let thee goe: I did not leane thee to thy selfe: or most agreeably to the letter of the Text in the <sup>i</sup> *Hebreo.*

*i Hebrews. Non dedi, or non tradidi; I did not deliuer, or  
giue. That may be, non dedi potestarem, I did not giue thee  
k leauue or power, and so giuing, is sometimes vsed for suf-  
ferring, as Psal. 16. <sup>1</sup> Non dabis sanctum tuum. Thou wile not  
suffer, &c. and <sup>m</sup> elsewhere. Or non dedice, tibi, I gaue  
thee not to thy selfe. A man cannot be put more despe-  
rately into the hands of any enemy, then to be left in manus  
consilij sui, deliuered into his owne hands, and giuen ouer  
to the lust of his owne heart. Or as it is here translated, I  
suffered thee not. We should not draw in God as a partie,  
when we commit any sinne, as if he ioyned with vs in it, or  
lent vs his helping hand for it: we doe it so alone, without  
his helpe, that we neuer doe it, but when he letteth vs alone,  
and leaueth vs destitute of his helpe. For the kind, and  
manner, and measure, and circumstances, and events, and  
other the appurtenances of sinne; God ordereth them by  
his Almighty power and prouidence so, as to become ser-  
viceable to his most wise, most just, most holy purposes:  
but as for the very formality it selfe of the sinne, God is (to  
make the most of it,) but a sufferer; Therefore suffered I  
thee not, To touch her.] Signifying that God had so farre  
restrained Abimilech from the accomplishment of his wic-  
ked and vncleane purposes, that Sarah was preserued free  
by his good prouidence, not onely from actuall adulterie,  
but from all vnchaist and wanton dalliance also with Abi-  
meleck.*

*It was Gods great mercy to all the three parties, that he  
did not suffer this euill to be done: for by this meanes he  
graciously preserued, Abimeleck from the sinne, Abraham  
from the wrong, and Sarah from both. And it is to be ac-  
knowledged the great mercy of God, when at any time he  
doth, (and he doth euer andanon more or lesse,) by his  
gracious and powerfull restraint withhold any man, from  
runnir g into those extremities of sin and mischiefe, where-  
into his owne corruption would carry him headlong, es-  
pecially when it is let a gogge by the cunning persuasions  
of Satan, and the manifold temptations that are in the  
world.*

בְּהַנִּירָה  
i H.A.hic.  
<sup>1</sup> Psal. 16. 10.  
<sup>m</sup> Gen. 31. 7;  
Exod. 3. 19. &  
11. 22; Nu. 22.  
13. Iud 1. 24.  
& 15. 1. Ester.  
9. 14.

8

§. 30.  
Obser. IIII.  
Gods Re-  
straint of  
mans sinne.

76

World through lust. The Points then that arise from this part of my Text, are these. 1. Men doe not always commit those evils, their owne desires, or outward temptations prompt them unto. 2. That they doe it not, it is from Gods restraint. 3. That God restraineth them, it is of his owne gracious goodnes and mercy. The common subject matter of the whole three points, being one, viz. Gods restraint of mans sinne ; we will therefore wrap them vp all three together, and so handle them, in this one entire Observation, as the totall of all three. God in his mercy often-times, restraineth men from committing those evils, which, if that restraint were not, they would otherwise haue committed.

S. 31.  
With the  
measure and  
meanes ther-  
of.

This Restraint, whether we consider the measure or the meanes which God vleth therein ; is of great variety. For the measure ; God sometimes restraineth men *a Totò*, from the whole sinne, whereunto they are tempted ; as hee withheld Joseph from consenting to the persuasions of his mistres : sometimes onely *a Tanto*, and that more or lesse, as in his infinite wisedome he seeth expedient ; suffering them perhaps but onely to desire the euill, perhaps to *refuse* vpon it, perhaps to *prepare* for it, perhaps to begin to *act* it, perhaps to *proceed* farre in it, and yet keeping them baeke from falling into the extremite of the sinne, or accomplishing their whole desire in the full and finall consummation thereof ; as here he dealt with Abimelech. Abimelech, sinned against the eighth commandement, in taking Sarah iniuriously from Abraham, say he had beene but her brother ; and he sinned against the seventh commandement in a foule degree, in harbouring such wanton and unchaste thoughts concerning Sarah, and making such way as he did, (by taking her into his house,) for the satisfying of his lust therein : but yet God withheld from plunging himselfe into the extremity of thole sinnes, not suffering him to fall into the *act* of Uncleanness. And as for the meanes, whereby God withholdeth men from sinning ; they are also of wonderfull variety. Sometimes he taketh the off, by diverting the course of the corruption & turning

the affections another way. Sometimes he awaketh naturall Conscience; which is a very tender and tickle thing, when it is once stirred and will boggle now & then at a very small matter in comparison ouer it will doe at some other times. Sometimes he affrighteth them with apprehensions of outward Euis; as shame, infamy, charge, envy, losse of a friend, danger of humane Lawes, and sundry other such like discouragements. Sometimes he cooleth their resolutions, by presenting vnto their thoughts the terrors of the Law, the strictnes of the last Accoum, and the endlesse vnufferable torments of Hell-fire. Sometimes, when all things are ripe for execution, hee denyeth them opportunity, or easeth in some vnxpected impediment in the way, that quasheth all. Sometimes he disableth them, and weakeneth the arme of flesh wherein they trusted, so as they want power to their will; as here he dealt with Abimelech. And sundry other wayes he hath, more then we are able to search into, whereby hee layeth a restraint vpon men, and keepeth them backe from many sinnes and mischieves, at least from the extremitie of many sinnes and mischieves, whereunto otherwise Nature and Temptation would carry them with a strong current. Not to speake yet of that sweet, and of all other the most blessed and powerfull restraint, which is wrought in vs by the Spirit of sanctification, renewing the soule, and subduing the corruption that is in the Flesh vnto the Obedience of the Spirit: at which I shall haue fitter occasion to touch anon.

In the meane time, that there is something or other, that restraineth men from doing some euils, vnto which they haue not onely a naturall pronenesse, but perhaps withall an actual desire and purpose; might be shewen by a world of instances: but because euery mans daily experience can abundantly furnish him with some, we will therefore content our selues with the fewer. a Laban meant no good to Jacob, when taking his Brethren with him, hee pursued after him seuen dayes journey in an hostile manner; and he had power to his will, to haue done Jacob a mischiefe, Jacob being but imbellis turba, no more but himselfe, his wiues

a See Gen. 31; Ex. 13.

s. 32.  
That there  
is such a re-  
straint pro-  
ued:

\* Quidam  
praeiens Deus  
multa peccare  
posse, flagellat e-  
os infirmitate  
corporis, ne pec-  
cent: ut eis vil-  
lius sit frangi  
languoribus ad  
salutem, quam  
remanere incol-  
lumes ad damna-  
tionem. Hug. 2.  
de Animæ.

and his little ones, with his flockes and heards, and a few Servants to attend them, vnable to defend themselues, much more vnmeet to resist a prepared enemy : yet for all his power, and purpose, and preparation, *Laban* when he had ouertaken *Jacob*, durst haue nothing at all to doe with him, and he had but very little to say to him neither : The worst was but this, [ *This and thus have you dealt with mee.* ]

*b Gen. 31. 29.*

*And b It is in the power of mine hand to doe you hurt : but the God of your father spake unto me yesternight, saying ; Take thou heed that thou speake not to Jacob either good or bad :* ]

See the story in *Gen. 31.* The same *Jacob* had a *Brother*, as vnkind as that *Uncle*, nay much more despitefully bent against him then hee ; for hee had vowed his destruction,

( *c The dayes of mourring for my father are at hand, and then will I slay my brother Jacob :* ) and although the *d Mother* well hoped, that some few dayes time and absence would appease the fury of *Esau*, and all should be forgotten ; yet *e twenty yeares after the old grudge remained*,

*e Gen. 31. 28.*  
*f Gen. 32. 6.*

and vpon *Jacobs* approach *f Esau* goeth forth to meeete him with 400. men, armed (as it should seeme) for his destruction : which cast *g Jacob* into a terrible feare, and much distressed he was good man, and glad to vse the best witt he had, by diuiding his Companies, to prouide for the safetie at least of some part of his charge. And yet behold at the encounter, no vse at all of the 400. men, vnlesse to be

*b Gen. 32. 4.*

*&c.*

spectatours and witnesse of the ioyfull *h embraces*, and kind louing complements that passed between the two brothers, in the liberall offers and modest refusals each of other courtesies ; in the 32. and 33. of *Gen.* A good *Probatum* of that *Observation of Salomon*, *i When a mans wayes please the Lord, hee maketh euuen his enemies to bee at peace with him.*

*j Prou. 16. 7.*

*Balaam the Coniurer*, when King *Balac* had cast the hooke before him, baited with ample *k rewards* in hand, and great promotions in reuision, if he would come ouer to him and curse *Israel* ; had both *Couetousnesse* and *ambition* enough in him to make him bite : so that he was

*l Numb. 22. 7.*

*willing*, but *euuen desirous*, to satisfie the King ; for he *losed the wages of unrighteousnesse* with his heart, and therefore

*m 2. Pet. 2. 15.*

therefore made <sup>m</sup> tryall (till he saw it was all in vaine,) if by any meanes he could wring, a permission from God to doe it. But when his <sup>n</sup> eyes were opened to behold Israel, and his mouth open that he must now pronounce something vpon Israel; though his eyes were full of Envy, and his heart of Curseing, yet God put a parable of Blessing into his mouth, and he was not able to vtter a syllable of any thing other then good concerning Israell, in 22.24. of Numbers.

<sup>m</sup> Numb.23.  
13, 14, 27, 28.  
<sup>n</sup> Numb.24.3  
&c.

In all which and sundry other instances, wherein when there was intended before hand so much euill to be done, and there was withall in the parties such a forward desire, and such solemne preparation to haue it done; and yet when all came to all, so little or nothing was done, of what was intended, but rather the contrary: it cannot first be imagined, that such a stop should be made, but by the powerfull restraint of some superior, and ouer-ruling hand; neither may we doubt in the second place, that euery such restraint, by what second and subordinate meanes soever it be furthered, is yet the proper worke of God, as proceeding from and guided by his Almighty and irresistible prouidence. As for that which happened to Balaam, that it was Gods doing, the evidence is cleare; we haue it from the mouth of two or three witnesses. The Wizard himselfe confesseth it, <sup>a</sup> *The Lord will not suffer me to go with you*, Num. 22. The King, that set him on worke, vpbraideth him with it; <sup>b</sup> *I thought indeed to promote thee to great honour: but loe the Lord hath kept thee backe from honour*: Numb. 24. And Moses would haue Israel take knowledge of it; <sup>c</sup> *The Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loued thee*. Deut. 23. It was God then, that turned Balaams curse into a blessing; and it was the same God, that turned Labans reuengefull thoughts into a friendly Expostulation; and it was the same God, that turned Esaues inueterate malice, into a kind brotherly congratulation. He that hath set <sup>d</sup> bounds to the sea, which, though the waues thereof rage horribly they cannot passe, (*Hitherto shalt thou goe, and here shalt thou stay thy proud waues;*) and did command the waters of

S. 33.  
and that it is  
from God.

<sup>a</sup> Numb.22.13  
<sup>b</sup> Numb.24.11

<sup>c</sup> Deut.23.5.

<sup>d</sup> Job.38.8.11.

<sup>e</sup>Exod.15.8.<sup>f</sup>Psal.114.3.<sup>g</sup>Prou.21.1.<sup>b</sup>Psal.76.10.

שָׁאַרְיוֹת  
חִמּוֹת  
תְּחִזְקָה  
Ripuumira-  
rum cinges.  
Vatablus.

<sup>k</sup>Psal.76.12.

S. 34.  
With the rea-  
son of both.

the <sup>c</sup> Red sea to stay their course, and stand vp as on heaps; and by his power could enforce the waters of the <sup>f</sup> Riner Jordane, to runne quite against the current vp the Channel; he hath <sup>g</sup> in his hands, and at his command the hearts of all the sonnes of men, yea though they be the greatest Kings and Monarchs in the world, as the riners of waters; and can wind and turne them at his pleasure, inclining them which way soever he will. <sup>h</sup> The fiercenes of man shall turne to thy praise, ( saith David in Psal. 76.10.) and the fiercenes of them shal thou retaine: the latter clause of the verse is very significant in the Original, & cometh home to our purpose; as if we should translate it, <sup>i</sup> Thou shalt gird the remainder of their wrath, or of their fiercenes. The meaning is this. Suppose a mans heart be never so full fraught with enuy, hatred, malice, wrath, and reuenge, let him be as fierce and furious as is possible; God may indeed suffer him, and he will suffer him to exercise so much of his corruption, and proceed so farre in his fierceneſſe, as he seeth expedient and ſcfull for the forwarding of other his ſecret and just and ho- ly appointments, and ſo order the ſinfull fiercenes of man by his wonderfull prouidence, as to make it ſervieable to his ends, and to turne it to his glory: but looke whatſoever wrath and fiercenes there is in the heart of a man, ouer and aboue ſo much as will ſerue for thofe his eternall purpoſes, all that ſurplusage, that ouerplus and remainder whatſoever it be he will gird; he will ſo bind, & hamper, and reſtraine him that he ſhall not be able to goe an inch beyond his teder, though he would fret his heart out. *The fiercenes of man ſhal turne to thy praise*, ſo much of it as he doth execute: and the remainder of their fiercenes thou ſhalt reſraine, that they execute it not. Be he never ſo great a Prince; or haue he never ſo great a ſpirit; all is one; hee muſt come vnder. No diſference with God in this, betwixt him that ſitteth on the throne, and her that grindeth at the mill: <sup>k</sup> He ſhall reſraine the ſpirit of Princes, and is wonderfull among the Kings of the earth: in the laſt verſe of that Psalme.

Now of the truthe of all that hath beene hitherto ſpoken in both theſe branches of the Observation, (viz. that firſt there

there is a restraint of euill; and then secondly, that this restraint is from God;) I know not any thing can giue vs better assurance, taking them both together, then to consider the generality and strength of our Naturall corruption. Generall it is first, in regard of the Persons; ouerspreading the whole lumpe of our nature: there is not a child of adam free from the common infection; <sup>a</sup> They are all corrupt, they are altogether become abominable, there is none that doth good no not one. Generall secondly, in regard of the subiect, ouerrunning the whole man, soule and body, with all the parts and powers of eyther, so as <sup>b</sup> from the sole of the fooe to the crowne of the head there is no whole part.

<sup>c</sup> Whatsoever is borne of the flesh is flesh; and <sup>d</sup> to them that are defiled and unbelieving nothing is pure, but euen their mind and conscience is defiled; and <sup>e</sup> All the imaginations of the thoughts of their hearts are onely euill continually.

Generall thirdly, in regard of the Object: averse from all kind of good, <sup>f</sup> (In me that is in my flesh, dwelleth no good thing;) and prone to all kind of euill, <sup>g</sup> (He hath set himselfe in no good way, neither dath he abhorre any thing that is euill.) Adde to this generality, the strength also of our corruption; how vigorous, and stirring, and actine it is, and how it carryeth vs headlongly with full speed into all manner of euill, <sup>h</sup> As the horse rusheth into the battell, so as we haue no hold of our selues, neither power to stay our selues, till we haue runne as farre as we can, and without the mercy of God plunged our selues into the bottome of the bottomelesse pit. Lay all this together and there can be no other sufficient reason given, then this restraint whereof we now speake, why any one man should at any one time refraine from any one sin being tempted therunto, whereinto any other man at any other time hath fallen being alike tempted. Every man would kill his brother, as <sup>i</sup> Cain did Abel; and euery man desile his sister as <sup>k</sup> Esau did Thamar; and euery man oppresse his inferiour, as <sup>l</sup> Ahab did Naboth; and euery man supplant his betters, as <sup>m</sup> Zebah did Mephiboseth; and euery man betray his Master, as <sup>n</sup> Judas did Christ: euery man being as deepe in the loines

<sup>a</sup> Psal.14.2.

<sup>b</sup> Esay.1.6.

<sup>c</sup> Ioh.3.6.

<sup>d</sup> Tit.1.15.

<sup>e</sup> Gen.6.5.

<sup>f</sup> Rom.7.18

<sup>g</sup> Psal.36.4.

<sup>h</sup> Jerem.8.6.

<sup>i</sup> Gen.4.9.

<sup>k</sup> 2 Sam.13.21

<sup>l</sup> 1. King.21.16.

<sup>m</sup> 2. Sam.16.3.

<sup>n</sup> Math.26.13

of Adam, as either Cain, or Judas, or any of the rest. Their nature was not more corrupt then ours, neither ours lesse corrupt then theirs : and therefore *every one* of vs should have done those things, as well as *any one* of them, if there had not beeone something *Without* and *Above* nature to withhold vs, and keep vs backe therefrom, when we were tempted, which was not in that measure afforded them whē they were tempted. And from whom can we thinke that restraint to come, but from that God, who is the Author & the Lord of nature, and hath the power & command and rule of Nature ; by whose grace and goodnessie we are whatsoeuer we are : and to whose powerfull assistance we owe it, if we doe any good, (for it is he that setteth vs on;) & to his powerfull restraint, if we elchew any evill, (for it is he that keepeth vs of:) Therefore *I* also withheld thee from sinning against mee.

S. 35.  
That this  
Restraint is  
from the  
Mercy of  
God.

And as to the third point in the Observatiōn, it is not much lesse evident then the two former ; namely, that this Restraint, as it is from God, so it is from the Mercy of God. Hence it is that Diuines vsually bellow vpon it the name of Grace : distinguishing betweene a twofold Grace, a speciall renewing Grace, and a Common restraining Grace. The speciall and renewing Grace is indeed so incomparably excellent that in comparison therof the other is not worthy to be called by the name of Grace, if we would speake properly and exactly: but yet the word [Grace] may not vnitly be so extended, as to reach to euery act of Gods prouidence whereby at any time he restraineth men from doing those euils which otherwise they wuld doe; and that in a threefold respect : of God, of Themselves, of Others. First, in respect of God, euery restraint from sinne may be called Grace ; inasmuch as it proceedeth ex *mero motu*, from the meere good will and pleasure of God, without any cause, motiu, or iudgement in the man that is so restrained. For take a man in the state of corrupt nature, and leauē him to himselfe; and thinke, how it is possible for him to forbear any sinne, whereunto he is tempted. There is no power in Nature, to worke a Restraint : nay there is not so much as any proneness in nature, to desire a restraint : much lesse then is

is there any wrath in *Nature*, to deserue a restraint. Issuing therefore, not at all from the powers of *Nature*, but from the free pleauie of God, as a beame of his mercifull *providence*, this *Restraint* may well be called *Grace*. And so it may be secondly, in respect of the *Persons themselves*: because, though it be not auayleable to them for their euerlasting saluation; yet it is some fauour to them, more then they haue deserued, that by this meanes their sinnes (what in *number*, what in *waight*) are so much lesser, then otherwise they would haue bene; whereby also their *account* shalbe so much the easier, and their stripes so many the fewer: <sup>2</sup> a St. Chrysostome often obserueth it, as an effect of the mercy of God vpon them, when he cutteth off great offenders betimes with some speedy destruction: and he doth it out of this very consideration, that they are thereby preuenient from committing many sinnes, which if God should haue lent them a longer time, they would haue committed. If his obseruation be found; it may then well passe for a double Mercy of God to a sinner, if he both respite his destruction, and withall restraine him from sinne: for by the one, he giueth him so much longer time for repentaunce, which is one mercy; and by the other, he preuenteth so much of the increase of his sin, which is another mercy. Thirdly, it may be called Grace, in respect of other men. For in restraining men from doing evil, God intendeth as principally his owne glory, so withall the good of mankind, especially of his Church, in the preseruation of humane society: which could not subsist an houre, if euery man should be left to the Wildnesse of his owne nature, to doe what mischeife, the Deuill and his owne heart would put him vpon, without restraint. So that the restraining of mens corrupt purposes and affectiōns, proceedeth from that <sup>b</sup> *concupiscentia* (as the Apostle <sup>q</sup> Tit 3:4. somewhere calleth it,) that *loue of God to mankind*, whereby he wil eth their *preseruation*: and might therefore in that respect beare the name of *Grace*, though there should be no good at all intended therē: to the person so restrained. Just as those *passages*, those *spirituall gifts*, which God hath distributed in a wonderfull variety for the edifying

a Chrysostom in  
Gen hom. 25.  
& alijs pape.

ing of his Church, though they oftentimes bring no good to the receiver, are yet called Graces in the Scriptures; because the distribution of them proceedeth from the gracious loue and fauour of God to his Church, whose benefit he intendeth therein. God here restrained Abimelech; as elsewhere he did *Laban*, and *Esau*, and *Balaam*, and others; not so much for their evn sakes, though perhaps sometimes that also, as for their sakes, whom they shoulde haue iniured by their sinnes, if they had acted them; as here Abimelech for his chosen *Abrahams* sake, and *Laban* and *Esau* for his seruant *Jacobs* sake, and *Balaam* for his people *Israels* sake. As it is said in *Psalm. 103.* and that with speciall reference (as I conceiuie it) to this very story of *Abraham*, c. *He suffered no man to doe them wrong, but reproved even Kings for their sake; laying Touch not mine anointed, and doe my Prophets no harme: He reproved even Kings, by restraining their power, as here Abimeleches; but it was for their sakes Hill, that so Sarah his anointed might not bee touched, nor his Prophet Abraham sustaine any harme.*

s. 36.  
The Infe-  
rences; of  
two sorts.

We see now the Observation proued in all the points of it. 1. Men doe not alwaies commit those euils, they would, and might doe. 2. That they doe not, it is from Gods restraint, who with holdeth them. 3. That restraint is an Act of his mercifull Providence, and may therefore beare the name of Grace: in respect of God, who freely giueth it; of them, whose sinnes and stripes are the fewer for it; of others, who are preserved from harmes the better by it. The Inferences we are to raiſe from the premises of our Christian practise and comfort, are of 2. sorts: for so much as they may arise from the consideration of Gods Restraining Grace, eyther as it may lye vpon other men, or as it may lye vpon our selues.

s. 37.  
Of the for-  
mer sort: 1.  
to blisse God  
for our Pre-  
servation.

*a. Psal. 2.6.*  
*b. Matth. 10.16.*  
*c. Psal. 69.4.*

First, from the consideration of Gods restraint vpon others, the Church and children and seruants of God may learne, to whom they owe their preseruation: euen to the power and goodness of their God, in restraining the fury of his and their enemies. We liue among a *scorpions*, and b. as sheepe in the middest of *wolues*; and they that c. hate vs without a cause and are madde against vs, are more in number

number then the *hayres* of our heads : And yet as many and as malicious as they are, by the Mercy of God still we are, and we live, and we prosper in some measure, in despite of them all. Is it any thankes to them ? None at all. The <sup>d</sup>*seed of the Serpent* beareth a naturall and an immortall ha-  
tred against God, and all good men : and if they had hornes  
to their *curstnesse*, and power answerable to their wills, we  
should not breath a minute. If it is any thankes to our selues ?  
Nor that neither : we haue neither number to match them,  
nor policy to defeate them, nor strength to resist them; Weak,  
filly, <sup>e</sup> little flocke as we are. But to whom then is it thanks ?

As if a little flocke of *sheepe* escape, when a multitude of rauening *Wolues* watch to devoure them, it cannot be ascri-  
bed either in whole or in part, either to the *sheepe* in whom  
there is no *helpe*, or to the *Wolfe* in whom there is no *mercy* ;  
but it must be imputed all and wholly to the good care of  
the *Shepheard*, in safe guarding his *sheepe*, and keeping off  
the *Wolfe*: so for our safety and preservation in the middest,  
and in the spight of so many Enemies, <sup>f</sup> *Not unto vs, O* <sup>f</sup>  
*Lord, not unto vs*, whose greatest strength is but weaknes ;  
much lesse unto them, whose tendereſt <sup>g</sup> *mercies* are cruel ;  
but unto thy name be the glory, *O thou <sup>h</sup> Shepheard of Israel*,  
who out of thine abundant loue to vs, who are the *flock* of  
thy pasture, & the *sheepe* of thy hands, hast made thy power  
glorious, in curbing and restraining their malice against vs.

<sup>e</sup> *Oh that men would therefore praise the Lord for his goodness,*  
*and declare the wonders that hee doth for the children of men.*  
Wonders we may welcall them; indeed they are *miracles*:  
if things strange, and aboue, and against the ordinary course  
of Nature may be called *Miracles*. When we read the sto-  
ries in the Scriptures, of <sup>i</sup> *Daniel cast into the den among*  
*the Lyons*. and not touched; of the <sup>m</sup> *three children walking*  
*in the middest of the fierie furnace*, and not scorched; of a <sup>n</sup> *viper*  
*fastening vpon Pauls hand*, and no *ha. me* following :  
we are stricken with some amazement, at the consideration  
of these strange and supernaturall accidents ; and these we  
all confesse to be miraculous escapes, yet such *miracles* as  
these, and such *escapes*, God worketh dayly in our preser-  
vation:

<sup>d</sup>*Gen. 3.15.*

<sup>e</sup>*Luk. 12. 32.*

<sup>f</sup>*Psal. 115. 8.*

<sup>g</sup>*Prou. 12. 10.*

<sup>h</sup>*Psal. 80. 1.*

<sup>i</sup>*Psal. 95. 7.*

<sup>k</sup>*Phi. 1. 107. 8.*

<sup>l</sup>*15. &c.*

<sup>l</sup>*Dan. 5. 23.*

<sup>m</sup>*Dan. 3. 27.*

<sup>n</sup>*Act. 28. 5.*

• Math. 3. 7.

nation: notwithstanding we liue encompassed with so many firebrands of hell, such heards of rauening wolves and lyons and tygers, and such numerous generations of vipers; I meane wicked and vngodly men, the spawne of the old Serpent, who haue it by kinde from their father, to thirst after the destruction of the Saints and seruants of God, and to whom it is as naturall so to doe, as for the fire to burne, or a viper to bite, or a Lyon to deuoure. Oh that men would therfore praise the Lord for this his goodnes, and daily declare these his great wonders, which he daily doth for the children of men.

s. 38.

2. Not to  
trust Wicked  
men.

Secondly, how this restraint of wicked men is so only from God, as that nothing either they, or we, or any Creature in the world can doe, can withhold them from doing vs mischiefe, vnlesse God lay his restraint vpon them: it should teach vs so much *Wisedome*, as to take heede how we trust them. It is best and safest for vs, as in all other things, so in this, to keepe the *golden meane*, that we be neither too *timorous*, nor too *credulous*. If wicked men then threaten and plot against thee, yet feare them not: God can restrain them if hee think: good, and then assure thy selfe they shall harme thee. If on the other side they *coallowe*, and make shew of much kindnes to thee, yet trust them not: God may suffer them to take their own way, and not restraine them, and then assure thy selfe they will not *spare* thee. Thou maist thinke perhaps of some one or other of these, that sure his owne *good nature* will hold him in: or thou hast had *tryall* of him heretofore, and found him *faithful* as heart could wish; or thou hast some such *trye* vpon him by kindred neighbourhoud, acquaintance, couenant, oath, benefits, or other *naturall* or *civil* obligation, as will keepe him off, at least from falling soule vpon thee all at once. Deceive not thy selfe; these are but slender assurances for thee to bide vpon. *Good nature?* alas where is it? since *Adam* fell, there was never any such thing *in rerum naturâ*: if there be any *good* thing in any man, it is all from *Grace*; nature is all naught, euen that which seemeth to haue the preheminence in nature, *τὸν φύην τὸς σαρκός*, is starken naught. We may talke

• Rom. 8. 7.

talke of this and that, of good natured men and I know not what? But the very truth is, set grace aside, (I meane all grace, both renewing and restraining Grace,) there is no more good nature in any man then there was in Caine and in Indas. That thing, which we vse to call good nature, is indeed but a subordinate means of instrument, whereby God restraineth some men more then others from their birth and speciall constitution from sundry outragious exorbitancies, and so is a branch of this restraining Grace wherof we now speake. And as for thy past Experience, that can giue thee little security: thou knowest not what fettters God layed vpon him then, nor how he was pleased with those fettters. God might full sore against his will, not only restraine him from doing thee hurt, but also constraine him <sup>b</sup> to do thee good: as sometimes he commanded the Rauens to feede Eliab; a bird so <sup>c</sup> unnaturall to her yong ones, that they might famish for her, if God did not otherwise prouide for them; and therfore it is noted in the Scripture as a speciall argument of Gods prouidence, that he feedeth the <sup>d</sup> yong rauens that call vpon him. But as nothing that is constrained is durable, but euery thing when it is constrained against its naturall inclination, if it be let alone, will at length <sup>e</sup> return to his owne kind, and primitiue disposition; as these Rauens, which now fed Eliab, would haue bin as ready another time to haue pecked out his eyes: so a Naturall man is a naturall man still, howsoever ouerruled for the present: and if God, as he hath hitherto by his restraint withheld him, shall but another while withhold his restraint from him, he will soone discouer the imbred hatred of his heart against good things and men, and make thee at the last be shrew thy folly in trusting him, when he hath done thee a mischiche vnawares. And therefore if he haue done thee <sup>f</sup> seuen curtesies, and promise faire for the eighth; yet trust him not: for there are <sup>f</sup> seuen abominations in his hart. And as for whatsoeuer other hancke thou mayst thinke thou haft ouer him, be it neuer so strong: vnles God manacie him with his powerfull restraint, he can as easily vnsetter himselfe from them all, as <sup>g</sup> Sampson from the greene withes and coards

q 3.King.17.4:

<sup>c</sup> και εαδίτης  
τὰς μούσας ὁ θεός εἰ  
Arist.6. Hist.

Anim.6. - Pel-  
luit nidis pullos,  
scut & corui.

Plin.10. Nat.  
hist.12.

d Psal.147.9.

Iob.38.41.

Luk.13.24.

e Vtque recurrit  
Horat.1. Epist.

10.

f Prou.26.25.

g Iudg 16.9.12.

¶ Gen 3.15.

¶ Math 10.36.

coards wherwith the Philistines bound him. All those fore-mentioned relations came in but vpon the bye & since; wheras the <sup>1</sup> hatred of the wicked against goodnes is of an *ancient date*, and hath his roote in ( corrupt ) nature : and is therefore of such force, that it maketh void all obligations, whether *civil*, *domestical*, or other, that haue growne by vertue of any succeeding contract. It is a ruled case, *i finiti domesti ci*. A mans enemies may bee they of his owne house. Let not any man then, that hath eyther Religion or Honesty, haue any thing to doe with that man, at least let him not trust him more then needs he must, that is an *Enemie* either to Religion or Honesty. So farre as common *Huma- nite*, and the necessities of our lawfull Occasions and Callings doe require, we may haue to doe with them, and rest vpon the good prouidence of God for the successe of our af- faires euuen in their hands ; not doubting but that God will both restraine them from doing vs harme, and dispose them to doe vs good, so farre as he shall see expedient for vs: but then, this is not to trust them, but to trust God with them. But for vs to put our selues needlesly into their hands, and to hazard our safety vpon their faithfulness by way of trust; there is neither *wisedome* in it nor *warrant* for it. Although God may doe it, yet we haue no reason to presume that he will, restraine them for our sakes, when we might haue pre- vented it our selues and would not : and this we are sure of, that nothing in the world can preserue vs from receiuing mischiefe from them, vnles God doe restraine them. There- fore trust them not.

s. 39.  
3. Nor to  
feare them.

¶ Hab. 1.13.

Thirdly, if at any time we see wickednesse set aloft, bad men grow to be great, or great men shew themselues bad, sinning with an high hand, and an arme stretched out, and God seemeth to strengthen their hand by adding to their greatnessse, and encreasing their power; if we see the <sup>a</sup> wic- ked courting the man that is more righteous then he, and God hold his tongue the whilest; if we see the vngodly course it vp and downe at pleasure which way soever the lusts of their corrupt heart carrieth them without controule, like a wild untamed Cawt in a spacious field, God (as it were) laying

laying the *raines* in their necke, and letting them runne ; in a word. when we see the whole *World* out of frame and order : we may yet frame our selues to a godly *patience*, and sustaine our hearts amid all these evils with this *comfort* and consideration ; that still *God* keepeth the *raines* in his owne hands, and when he feeth his *time*, and, so farre as he feeth it *good*, he both can and will, checke and controule and *restraine* them at his pleasure : as the cunning *rider* somtimes giueth a fiery *horse* head, & letteth him fling and runne as if hee were madde, he knoweth he can giue him the *stop*, when he list. The great <sup>b</sup> *Lemias:ans*, that <sup>b</sup> *Psal. 104.26.*  
 take their *pastime* in the *Sea*, and with a little stirring of themselues can make <sup>c</sup> the *deepe* to *boyle* like a *pot*, and cause a *path* to *shine* after them as they goe ; he can <sup>d</sup> play with them as children doe with a *bird* : he suffereth them to swallow his *ooke*, and to play vpon the *line*, and to roll and tumble them in the *Waters* ; but anon he striketh the *ooke* through their noses, and fetcheth them vp, and layeth them vpon the shore, there to beate themselues without helpe or remedy, exposed to nothing but shame and contempt. What then if *God* suffer those that hate him to prosper for the time, and in their prosperity to *Lord* it ouer his heritance ! What if Princes should <sup>e</sup> sit and speake against us <sup>e</sup> *Psal. 119.23.*  
<sup>f</sup> without a cause, as it was sometimes *Davids* case ! Let vs not fret at the iniuries, nor *envy* at the greatnesse of any : let vs rather betake vs to *Davids* refuge, to be <sup>g</sup> occupied <sup>g</sup> *Ibid. vers. 23.*  
 in the *statutes*, and to *meditate* in the *holie word* of *God*. In that *holie word* wee are taught, that the *hearts* euen of *Kings*, how much more then of *inferior* persons, are in his rule and gouernance, and that hee doth *dispose* and turne them, as seemeth best to his godly wisedome, that he can <sup>h</sup> *refraine* the spirit of Princes, <sup>i</sup> bind *Kings* in chaynes, and Nobles in linkes of iron ; and though they <sup>k</sup> rage furiously at it, and lay their heads together in consultation how to breake his bands, and cast away his *coards* from them, yet they imagine but a *vaine* thing ; whilst they strive againt him on earth, he laugheth them to scorne in heauen, & maugre all opposition wil establish the kingdome

of his Christ, and protect his people. Say then the great ones of the world exercise their power ouer vs, and lay what restraints they can vpon vs: our comfort is, they haue not greater power ouer vs, then <sup>1</sup> God hath ouer them; nor can they so much restraine the meanest of vs, but God can restraine the greatest of them much more. Say our enemies curse vs with *Bell Bookē and Candle*: our comfort is, God is able to returne the curse vpon their owne heads, and in dispite of the too <sup>m</sup> turne it into a Blessing vpon vs. Say they make warelike preparations against vs to iuuade vs: our comfort is, God can <sup>n</sup> breake the ships of Tarshish, and scatter the most <sup>o</sup> iuinceable Armadoes. Say they that hate vs be more in number then the heires of our head, our comfort is, the very <sup>p</sup> haires of our head are numbered with him, and without his sufferance not the least <sup>q</sup> haire of our heads shall perish. Say (to imagine the worst) that our Enemies should preuaile against vs, and <sup>r</sup> they that hate vs should be *Lords over vs* for the time: our comfort is, he that loueth vs, is *Lord ouer them*, and he can bring them vnder vs again, whē he seeth time. In all our feares, in all our dangers, in all our distresses; our comfort is, that God can doe all this for vs: our care should be by our holy obedience to strengthen our interest in his protection, and not to make him a stranger from vs, yea an enemy vnto vs, by our sinnes and impenitency; that so wee may haue yet more comfort, in a cheerefull confidence, that God will doe all this for vs. The *Affyrian*, whose <sup>s</sup> ambition it was to be the *Catholique King* and *uniuersall Monarch* of the world, stiling himselfe the *Great King*, (<sup>t</sup> thus saith the <sup>u</sup> great King, the King of *Affyria*;) when he had sent <sup>v</sup> messengers to reuile *Israel*, and an army to besiege and destroy <sup>w</sup> *Ierusalem*: yet for all his rage he could do them no harme; the Lord <sup>x</sup> brought downe the stout heart of the King of *Affyria*, <sup>y</sup> put a booke in his nose, and a bridle in his lippes, and made him returne backe by the way by which he came, without taking the City, or so much as casting a banke, or shooting an arrow against it. Nay he that is indeed <sup>z</sup> the great King ouer all the children of pride, and hath better title

<sup>1</sup> Regum. iii. ii.  
dormiū p̄ pri  
os greges, Reges  
in p̄ pos imperiū  
est tuis Horat.

<sup>2</sup> 3.Carn.Od. i.  
<sup>m</sup> Deut. 23.5.

<sup>3</sup> " Psal. 48.7.

<sup>4</sup> o Psal. 69.4.

<sup>p</sup> Math. 10.30.

<sup>q</sup> Luk. 21.18.

<sup>r</sup> Psal. 106.41.

<sup>s</sup> Eby. 10.7.

<sup>t</sup> Eby. 36.4.

<sup>u</sup> Esa. 27.28.29

<sup>x</sup> Esa. 10.32.

<sup>y</sup> Esa. 37.33.

<sup>z</sup> Job. 41.34.

title to the stile of most Catbolique King then any that euer yet bare it, whose territories are large as the Earth, and spacious as the Aire, I meane the Denill, the \* Prince of this world ; he is so fettered with the chaine of Gods power and prouidence, that he is not able withall his might and malice, no not though he raise his whole forces, and muster vp all the powers of darknesse and Hell into one band, to doe vs any harme in our soules, in our bodyes, in our Children, in our friends, in our goods, no not so much as our very \* Pigges, or any small thing that we haue, without the speciall leane and sufferance of our good God. He must haue his *Dedimus pone statem* from him, or he can doe nothing.

\* Eph. 2.2.

\* Math. 8.31,

32.

*Fourthly*, since this restraint is an act of Gods mercy, whom we should strive to resemble in nothing more <sup>a</sup> then in shewing mercy : let every one of vs in imitation of our heavenly father, and in compassion to the soules of our brethren, and for our owne good and the good of humane society, endeavour our selues faithfully the best we can to restraine, and withhold, and keepe back others from sianing. The *Magistrate*, the *Minister*, the *Houſholder*, every other man in his place and calling, should doe his best by rewards, punishments, rebukes, encouragements, admonitions, persuasions, good example, and other like meanes to suppreſſe vice, and restraine disorders, in those that may any way come within their charge. Our first desire should be, and for that we should bend our vtmost endeauours, that if it bee poſſible, their hearts might be ſeafoned with grace and the true feare of God : but as in other things, where we cannot attaine to the full of our first aymes, \* *Pulchrum eſt* (as he ſaith) *in ſecundis tortiſſe conſistere*; ſo here, wee may take ſome contentment in it, as ſome fruit of our labors, in our Callings, if we can but weane them from groſſe disorders, & reduce them from extremely debaucht courses to ſome good measure of *Ciuilize*. It ought not to be, it is not our deſire, to make men *Hypocrites*; and a meere *Ciuill* man is no better : yet o vs, that cannot judge but by the outward behauour, it is leſſe griefe, when men are *Hypocrites*, then when they are *Prophane*. Our first ayme is, to make

§. 40.

4. To labour  
to restraine  
others from  
ſinning.

\* Luk. 6.36.

\* Cicer.

make you good : yet some rejoicing it is to vs, if wee can  
 but make you less<sup>e</sup> evill. Our ay me is, to make you of *Natu-*  
*ral*, *holie* & *Spirituall* men; but we are glad, if of *dissolute*, we  
 can but make you good *Morall* men : if in stead of planting  
*Grace*, we can but roote out *Vice* : if in stead of the *power* of  
*godlinesse* in the reformation of the *inner-man*, wee can but  
 bring you to some tollerable stayednes in the conformity of  
 the *outward-man*. If we can doe but this, though we are to  
 striue for that, our labour is not altogether in vaine in the  
 Lord. For hereby, *first*, mens sinnes are both *lesse* & *fewer* :  
 and that *secondly*, abateth somewhat both of the *number*  
 and *weight* of their stripes, and maketh their *punishment* <sup>at</sup> the  
 easier : and *thirdly*, there is less<sup>e</sup> scandal done to *Religion* ;  
 which receiueth not so much soyle & dirruption by close  
*hypocrisie*, as by lewd and open *prophanesie* : *Fourthly*, the  
 kingdome of Sathan is *diminished*, though not directly in  
 the *strength*, for he looseth neuer a Subiect by it ; yet some-  
 what in the *glory* therof, because he hath not so full and ab-  
 solute command of some of his subiects, as before he had, or  
 seemed to haue. *Fifthly*, much of the hurt that might come  
 by *euill example*, is hereby preuented : *Sixthly*, the people  
 of God are preserued from many *injuries* and *contumelies*  
 which they would receiue from euill men, if their barbarous  
 manners were not thus civilised ; as a fierce *Mastiffe* doth  
 least hurt, when he is chained and musled : *Seventhly* and  
 lastly, and which should be the strongest motiue of all the  
 rest to make vs industrious to *represso* vicious affections in  
 others ; it may please God these sory *beginnings* may be the  
<sup>b</sup> *fore-runners* of more blessed and more solide graces. My  
 meaning is not, that these *Morall* *restraints* of our wilde  
 corruption, can either *abually*, or but *virtually* prepare,  
 disposit, or qualifie any man for the *grace* of *Conuerstion*  
 and *Renouation*; or haue in them *Virtutem semina' em*, any  
 naturall power which by ordinary helpe may be cherisched  
 & improued so farre, as an egge may be hatched into a bird,  
 and a kernel sprout and grow into a tree ; (farre be it from  
 vs to harbour any such *Pelagian* conceipts:) but this I say,  
 that God, being a God of *order*, doth not ordinarily work  
 but

1. In ipsius impro-  
 bis dum formida-  
 te supplicia fre-  
 natus facilius,  
 innocatio Dei sa-  
 tur voluntas.  
 August. Tom. 2

but in order and by degrees, bringing men from the one extreme to the other by middle courses; and therefore seldom bringeth a man from the wretchednesse of forlorne nature to the blessed estate of saving grace, but where first by his restraining grace in some good measure he doth correct nature, and moralize it. Doe you then that are *Magistrates*, doe we that are *Ministers*, let all *Fathers, Masters, &c* others whatsoeuer, by wholom *serenity* (if fayrer courses will not reclaime the) deterre audacious persons from offending, *break* those that are vnder our charge of their wills and wilfulness, *restraine* them from lewd and licencious practiles and company, c. *not* *Leuit. 19.17.* suffer sinne upon them for want of reproving them in due and seasonable sort, d. *snatch* them out of the fire, and bring them as d. *Iude, vers. 23* farre as we can out of the snare of the Diuell to Godwards; and leauie the rest to him. Possibly, when we haue faithfully done our part, to the vtmost of our power; he will set in graciously, and begin to doe his part, in their perfect conuer- sion. If by our good care, they may be made to forbear swea- ring, and cursing, and blaspheming; they may in time by his good grace be brought to e. *fear* an Oath: if wee restraine e. *Eccles. 9.12.* them from grosse prophanations vpō his holi. day in the meane time, they may come at length to think his Sabath f. *a delight:* / *Esa. 28.13.* if we keepe them from swylling, and gaming, and renelling, and ryotting, and rearing, the while; God may frame them ere long to a sober and sanctified vsē of the Creatures: and so it may be said of other sinnes and duties. I could willingly en- large all these points of *inferences* but that there are yet be- hind sundry other good vses, to bee made of this restraining Grace of God, considered as it may lye vpon Ourselves; and therefore I now passe on to them.

*First*, there is a roote of *Pride* in vs all, whereby we are apt to thinke better of our selues, then there is cause: and eue- ry infirmitie in our brother, (which should rather be an item to vs of our frailty) serueth as fuel to nourish this vanity, and to swell vs vp with a *Pharisaicall* conceipt, that forsooth we are a *not like* other men. Now, if at any time, when we see any of our brethren fall into some sinne, from which by the good hand of God vpon vs we haue bin hitherto preserved, we then

§. 41.  
Inferences of  
the later  
sort: 1. Not  
to be proud  
of it, when  
God re-  
strained vs;  
Luk. 18.14.

feel this swelling begin to rise in vs, as sometimes it will doe: the point already deliuered may stand vs in good stead, to picke the bladder of our pride, and to let out some of that *windy vanity*; by considering that, this our forbearance of evil, wherin we seeme to excell our brother, is not from nature, but from *Grace*; not from our selves, but from *God*. And here a little let me close with thee, whosoeuer thou art, that pleasest thy selfe with odious comparisons, and standest so much vpon termes of *haterneſſe*; thou art neyther *Extortioner*, nor *adulterer*, *drunkard*, nor *swearer*, *thefe*, *slanderer*, nor *murtherer*; as such and such are. It may be thou art none of these: but I can tell thee what thou art, and that is as odious in the sight of *God* as any of these: thou art a *proud Pharisee*, which perhaps they are not. To let thee see thou art a *Pharisee*, doe but give me a direct answere without shifting or mincing to that *Question* of St. Paul, <sup>b</sup> *Quis te discrevit? Who hath made thee to differ from another?* Was it *God*, or thy selfe, or both together? If thou sayest it was *God*; thou art a *dissimbler*, and thy boasting hath already confuted thee: for what hast thou to doe to glory in that which is not thine? <sup>c</sup> If thou hast received it, Why doest thou glory, as if thou haddest not received it? If thou sayest it was from thy selfe: what *Pharisee* could haue assumed more? All the shift thou hast, is, to say it was *God* indeed that made the difference, but he saw somthing in thee for which he made thee to differ: thou acknowledgest his restraint in part, but thine owne *good nature* did something. If this be all, thou art a *very Pharisee* still, without all escape. That *Pharisee* never denied *God* a part, no nor the chiefest part neyther, he began his wanting prayer with an acknowledgment of *Gods worke*,

<sup>d</sup> *Luk. 18.11.* (<sup>d</sup> *I thanke thee, O God, that I am not like other men.*) It was not the *denyall* of all vnto *God*, but the *assuming* of any thing vnto *himselfe*, that made him a right *Pharisee*. Goe thy way then, and if thou wilt doe *God* and thy selfe right; deny thy selfe altogether, and give *God* the whole glory of it, if thou hast bin preserued from any euill. And from thy brothers fall, besides *compassioning* forlorne *Nature* in him, make a quite contrary vſe vnto thy selfe; euen to *humble* thee thereby, with such like thoughts as these, \* *considering thy selfe least thou also be tempted,*

<sup>e</sup> *Gal. 6.1.*

61

ted. [Am I any better then hee ? or better mould then he ? or better tempered then he ? Am not I a child of the same *Adam*, a vessel of the same clay, a chip of the same blocke, with him ? why then should I be <sup>f</sup> high-minded, when I see him fallen before me ? why should I not rather feare, least my foot slip, as well as his hath done ? I haue much cause, with all thankfulness to blesse God, for his good prouidence ouer me, in not suffering me to fall into this sinne hitherto ; and with all humilitie to implore the continuance of his gracious assistance for the future, without which I am not able to auoyd this, or any other euill.]

Secondly, since all restraints from sinne, by what second means so euer they are conueyed vnto vs, or forwarded, are from the mercifull Prudence of God : whensoeuer wee obserue that God hath vouchsafed vs, or doth offer vs, any meanes of such his gracious restraint ; it is our duty joyfully to embrace those meanes, and carefully to cherishe them, and with all due thankfulness to blesse the name of God for them. Oh how oft haue we plotted, and projected, and contriued a course, for the expediting of our perhaps *ambitious*, perhaps *couetous*, perhaps *malicious*, perhaps *voluptuous* designes : and by the prouidence of God some vnxpected interuening accident hath marred the curious frame of all our projects, that they haue come to nothing ; as a *Spiders Webbe* spunne with much art and industry is suddenly disfigured, and swēpt away with the light touch of a besome. How oft haue we bin resolued to sinne, and prepared to sinne, and euen at the pits brinke ready to cast our selues into hell : when he hath pluckēd vs away, as he plucked a *Lot out of Sodome*, by affrightments of *naturall Conscience*, by apprehensions of dangers, by taking away the opportunities, by ministering *impediments*, by shortening our power, by sundry other meanes ! Haue wee now blessed the name of God for affording vs these gracious meanes of preuention and restraint ? Nay, haue we not rather bin enraged thereat, and taken it with much *impatience* that we should be so crossed in the pursue of our vaine and sinfull desires and purposes ? As *wayward Children* cry and take pet, when the Nurse snatcheth a *knife* from them, wherewith

§. 43.

<sup>2.</sup> How to  
entertaine  
the meanes  
God affor-  
deth vs of  
restraint.

Gen. 19. 16.

they might perhaps cut their fingers, perhaps haggle their throates, or putteth them backe from the wells mouth when they are ready, with catching at babies in the water, to type ouer: and as that merry madman in the Poet, was in good earnest angry with his frieds for procuring him to be cured of his madnes, wherein he so much pleased himselfe, as if they could not haue done him a greater displeasure <sup>b</sup> - - *Pol me occidisti, amici, Non curasti* - : such is our folly. We are offended with those that reprove vs; testie at those that hinder vs; impatient vnder those crosses that disable vs: yea wee fret and turne againe at the powersfull application of the holy word of God, when it cndeauoureth to reforme vs, or restraine vs from those culs wherein we delight. Let vs henceforth mend this fault, cheerfully submit our selues to the discipline of the Almighty, and learne of holy David with what affections to entertaine the gracious meanes he vouchsafeth vs of restraint or preuention: as appeareth by his speeches vnto Abigail, when she by her wisdome had pacified his wrath against Nabal, whose destruction he had a little before vowed in his heat, <sup>c</sup> *Bles-*  
<sup>a 1.Sam.25.22</sup> *&c. sed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy aduise, and blessed be thou, which hast kept me this day from comming to shed blood, and from auenging myselfe with mine owne hand. He blessed God, as the cause; and her, as the instrument; and her discreet behauour and aduise, as the meanes; of staying his hand from doing that euill, he had vowed with his mouth, and was in his heart purposed to haue done.*

**s. 43.** *Thirdly, since we owe our standing to the hand of God,*  
**3. To pray** *who holdeth vs vp, without whose restraint we should fall at*  
*vnto God cuery turne, and into euery temptation: we cannot but see*  
*to restraine what need we haue to seeke to him dayly and hourly to with-*  
*our corrupt bold vs frō falling into those sins, wherunto either our corrupt*  
*tions.* *nature would leade vs, or outward occasions draw vs. We may*  
*see it by the fearfull falsof David & Peter, men nothing inferi-*  
*our to the best of vs, how weake a thing man is to resist temp-*  
*tation, if God withdraw his support, and leaue him but a little*  
*to himselfe. Which made David pray to God that he would a*  
*keepe backe his seruante from presumptuous sinnes. He well knew,*  
<sup>d</sup> *Psal.19 13.* *though*

though he were the faithful seruant of God, that yet he had no stay of himself; but vntill God kept him back, he must on, and he must in, and he must in deepe, euen as farre as to *Presumptuous sinnes*. No man, though he be neuer so good, hath any assurance, as vpon his owne strength, though it be neuer so great, that he shalbe able to auoyd any *sin*, though it be neuer so foule. When a heathen man prayed vnto *Jupiter*, to saue him from his *Enemies*; one that ouerheard him would needes mend it with a more needfull prayer, that *Jupiter* would saue him from his *Friends*: he thought they might doe him more hurt, because he trusted them; but as for his *Enemies*, he could looke to himselfe well enough, for receiuing harme from them. We that are Christians, had need pray vnto the God of heauen, that he would not giue vs vp into the hāds of our professed *Enemies*; & to pray vnto God, that he woulde not deliuere vs ouer into the hands of our *false-hearted Friends*: but there is another prayer yet more needfull, and to be pressed with greater importunity then eyther of both, that God woulde saue vs from *our selues*, and not giue vs vp into our owne hands; for then we are vtterly cast away. There is a wayward *old-man* that lurketh in euery of our bosomes, and we make but too much of him: then whom, we haue not a more *spightfull Enemy*, nor a more *false friend*. Alas we do not thinke, what a man is giuen ouer to, that is giuen ouer to himselfe: he is giuen ouer to <sup>b</sup> *vile affections*, <sup>& Rom. 1.26.</sup> he is giuen ouer to a <sup>c</sup> *reprobate sense*, he is giuen ouer to <sup>d</sup> *Ibid vsl. 28.* commit all manner of wickednes with greedinesse. It is the last <sup>d Eph. 4.19.</sup> and fearfullest of all other judgements, and is not vsually brought vpon men, but where they haue obstinately refused to heare the *voice of God*, in whatsoeuer other tone he had spoken vnto them; then to leauē them to *themselves*, and to their owne counsells: <sup>e</sup> *My people would not heare my voice,* <sup>and e Psal. 81.11.12.</sup> *Israēl would none of me: so I gaue them vp vnto their owne hearts iug<sup>f</sup>, and let them follow their owne insaginations.* As we conceiuē the state of the Patient to bee desperate, when the *Physician* giueth him ouer, and letteth him eate, and drinke, and haue, and doe, *What*, and *When*, and as much as he will without prescribieng him any dyet, or keeping backe any thing from him he hath a mind vnto. Let vs therefore pray faithfully and fervent-

f Math. 6.13.

ly vr. to God, as Christ himselfe hath taught vs, that he would not by leauing vs vnto our selues f lead vs into temptation, but by his gracious and powerfull support deliner vs from all those evils, from which we haue no power at all to deliner our selues.

S. 44. 4. To labour for the grace of Sanctification.

Lastly, since this Restraint wherof we haue spoken, may be but a common Grace, and can giue vs no sound nor solid comfort if it be but a bare restraint, and no more: though we ought to be thankefull for it, though we haue not deserued it; yet we should not rest nor thinke our selues safe enough, till we haue a well grounded assurance, that we are possesed of an higher and a better grace, euен the Grace of sanctification. For that will hold out against temptations, where this may faile. Wee may deceiue our selues then, and thousands in the world doe so deceiue themselves; if vpon our abstaining from sinnes, from which God withholdeth vs, we presently conclude our selues to be in the state of Grace, and to haue the power of godlines, and the spirit of Sanctification. For, betweene this restraining Grace, wherof we haue now spoken, and that renewing Grace wherof we now speake; there are sundry wide differences. They differ first, in their fountaine. Renewing grace springeth from the speciall loue of God towards those that are his in Christ: restraining grace is a fruite of that generall mercy of God, wherof it

is said in the Psalme, that *a his mercy is ouer all his workes.*

*2* They differ secondly, in their extent: both of Person, Subject, Object, and Time. For the Person; Restraining Grace is common to good and bad: Renewing Grace proper and peculiar to the Elect. For the Subject; Restraining Grace may bind one part or facultie of a man, as the hand or tongue, and leauue another free, as the heart or eare: Renewing Grace worketh vpon all in some measure, sanctifieth the whole man, *b Body, and soule, and spirit,* with the parts and faculties of each. For the Object; Restraining Grace may withhold a man from *one sinne* and give him scope to *another:* Renewing Grace carryeth an equal and iust respect to all Gods commandements. For the Time; Restraining Grace may tye vs now, and by and by vnloose vs: Renewing Grace holdeth out vnto the end, more or lesse, and never leaueth vs wholly destitute. *7* hirdly, they did differ in

*A. Thef. 5.3;* *3* *s* their

*8* *s* their

their ends. Restraining Grace is so intended chiefly for the good of humane society, (especially of the Church of God, and of the members thereof;) as that indifferently it may, or may not doe good to the Receiuer : but Renewing Grace is especially intended for the Saluation of the Receiver, though *ex consequenti* it doe good also vnto others. They differ *sourthly*, and lastly, in their effects. Renewing Grace mortifieth the corruption, and subdueth it, and diminisbeth it ; as Water quenches fire, by abating the heate : but Restraining Grace only inhibiteth the exercise of the corruption for the time, without any reall admonition of it either in substance or quality; as the *fire wherin the three Children walked*, had as much *heat* in it at that very instant, as it had before and after, although by the greater power of God, the naturall power of it was then suspended from working vpon them. The Lions that spared Daniel were Lyons still, and had their rauenous disposition still, albeit God *a stopped their mouthes* for that *d Dan.6.22.* time, that they should not hurt him : but that there was no change made in their *naturall disposition* appeareth by their entertainement of their next guests, whom they devoured with all greedinesse, *e breaking their bones* before they came to *e Ibid.vers.24.* the ground. By these two instances and examples, we may in some measure conceiu of the nature and power of the restraining Grace of God in wicked men. It bridleth the corruption that is in them for the time, that it cannot breake out, and minaceth them in such sort, that they doe not shew forth the vngodly disposition of their heart: but there is no *reall change* wrought in them all the while ; their heart still remaining *unsanctified*, and their naturall corruption *undiminished*. Whereas the renewing and sanctifying Grace of God, by a real change of a Lyon maketh a Lambe ; altereth the naturall disposition of the soule, by draining out some of the corruption ; begetteth a new heart, a new spirit, new habits, new qualities, new dispositions, new thoughts, new desires ; maketh a *f new man in f Eph 4.24.* every part and faculty compleatly *New*. Content not thy selfe then with a bare forbearance of sinne, so long as thy heart is not changed, nor thy will changed, nor thy affections changed : but striue to become *a new man*, to bee *g transformed g Rom.12.2.*

by

*THE SACRED DIALOGUE.*

*b 1. Pet. 1. 5.*

*b 1. Cor. 1. 2.*

by the renewing of thy mind, to hate sinne, to love God, to wrestle against thy secret corruptions, to take delight in hysly duties, to subdue thine vaderstanding and will and affections to the obedience of Faith and Godlinesse. So shalt thou not onely be restrained from sinning against God, as *Abimeleck* here was; but also be enabled, as faithfull *Abraham* was, to please God: and consequently assured with all the faithfull children of *Abraham* to bee <sup>h</sup> preserved by the almighty power of God through faith unto salvation. Which Grace, and Faith, and saluation, the same Almighty God, the God of power and of Peace, bestow vpon vs all heere assembled,

*i With all that in every place call upon the name of I E S U S  
C H R I S T our Lord, both theirs and ours; euuen for the same  
our Lord Iesus Christe sake, his most deare Sonne, and our  
most blessed Sauiour and Redeemer, to which blessed Fa-  
ther, and blessed Sonne, with the blessed Spirit, most  
holy blessed and glorious Trinitie, be ascribed  
by vs and the whole Church, all the  
kingdome the power and the glory,  
from this time forth and  
for euer. Amen.*

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FINIS.

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